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SCRIPTURE LESSONS,

FOR THE USE OF SCHOOLS.

NEW TESTAMENT,

No. II.

PUBLISHED BY DIRECTION OF THE
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PREFACE.

THE Commissioners for the Education of the Poor of Ireland, recommend to the Patrons and Conductors of National Schools under their care, this Number of Lessons from Scripture, with the same earnestness and unanimity with which they recommended the two former Numbers. It contains the whole Book of the Acts of the Apostles, interspersed with passages drawn from other parts of Scripture. This Number has been compiled on the same principles, and for the same purposes with the former Numbers: for an explanation of which, the Commissioners beg to refer the reader to the Prefaces of these Numbers respectively.

SCRIPTURE LESSONS.

NEW TESTAMENT.

LESSON I.

Jesus converses with his disciples after his resurrection—is taken up to heaven.—The apostles return to Jerusalem, and at the suggestion of Peter choose Matthias as an apostle in the room of Judas.

FROM ACTS, I.

THE former treatise have I made, O Theophilus, of all things that Jesus began both to do and teach, until the day on which, having, through the Holy Ghost, given commandments unto the apostles whom he had chosen, he was taken up; to whom also he showed himself alive, after he had suffered, by many infallible proofs, appearing to them for forty days, and speaking of things relating to the kingdom of God; and, having gathered them together, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which, saith he, ye have heard by me. For John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. They, therefore, having come together, asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath determined by his own authority.

But ye shall receive power, when the Holy Spirit is come upon you : and ye shall be witnesses to me even in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth. And, having said these things, while they were beholding, he was taken up ; and a cloud received him out of their sight.

And, while they were looking steadfastly toward heaven as he went, behold two men stood by them in white apparel ; who also said, Ye men of Galilee, why stand ye gazing up into heaven ? this very Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Then they returned unto Jerusalem from the mount called Olivet, which is near Jerusalem, being a sabbath day's journey.* And when they were come in, they went up into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.†

And in those days, Peter, standing up in the midst of the disciples, said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, who became guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. (Now this man purchased a

* *Sabbath day's journey.*—About two miles.

† *Brethren.*—All near collateral relations, were called by the Jews, brethren.

field * with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known unto all the inhabitants of Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.) For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his office let another take. Wherefore, of these men, who have gone along with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, until the day when he was taken up from us, must one be ordained to be a witness with us of his resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And, praying, they said, Thou Lord, who art a discernor of the hearts of all men, show which of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

[The apostle Paul thus applies a passage in Ps. lxxviii.† to the ascension of our Lord to heaven, and reasons upon it in his epistle to the Ephesians—Eph. iv.]

But to every one of us is given grace according to the measure of the gift of Christ. Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now,

* Judas, as we are informed in Mat. xxvii. 3—8, threw down the thirty pieces of silver, which he had received as the reward of his treachery, before the priests in the temple, and, therefore, could not literally purchase a field with them. But Judas in effect bought that field, because he gave the money by which it was bought.

† Douay, Ps. lxxvii.

that he ascended, what is it but that he also first descended * into the lower parts of the earth. He that descended, is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the artifice of men, by [their] craftiness forming concealed plans of deceit; but [that] speaking the truth in love, we may grow up in all things which have respect to him who is the head, even Christ.

[The apostle Paul then speaks of the entrance of Christ into heaven, after having offered himself a sacrifice for sin.—Hebrews, ix. 24—28.]

For Christ is not entered into the holy [places] made with hands,† the emblems of the true, but into heaven itself, now to appear in the presence of God for us. Nor yet [was it necessary] that he should offer himself often, as the High Priest entereth into the holy [place] every year with the blood of others.‡ For then he must have suffered often from the founding of the world; but now§

* The tenor of this argument is, that the inspired psalmist could refer to no one but the Messiah, who first descended to the earth in human nature, and then, after his resurrection, ascended up to heaven, from whence, according to his promise, he sent down the different gifts of the Spirit enumerated in the passage.

† *Made with hands.*—Alluding to the tabernacle constructed under the direction of Moses.

‡ *Of others.*—Not his own, but the blood of the animals which were killed for sacrifice, according to the law given to the Jews, as recorded in the Old Testament.

§ *But now.*—i. e. As things now are, according to the arrangements actually made.

once at the conclusion of the ages,* he hath appeared to put away sin by the sacrifice of himself. And, as it is appointed to men once to die, and, after this, the judgment; so also Christ was once offered to bear the sins of many, and to them that wait for him shall he appear the second time without† sin, unto salvation.

[The same apostle writes thus also of the ascension of Christ to heaven, in his Epistle to the Ephesians, chap. i. 15—23.]

Wherefore, I also, hearing of your faith that is in the Lord Jesus, and of your love towards all the saints, cease not to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being so enlightened, that you may see what is the hope of his calling,‡ and what is the riches of the glory of his inheritance in the saints;§ and what is the exceeding greatness of his power towards us who believe, [which is] according to the working of the might of his power which he exerted in Christ, [when] having raised him from the dead, he set him at his right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name [of authority and dignity] that is

* *Ages*, or dispensations. In the latter days or last of the dispensations.

† *Without sin*.—i. e. Without suffering for our sins, or without a sin-offering. In him was no sin.

‡ *Hope of his calling*.—i. e. Hope to which he has called or invited you, namely, by his doctrines and promises.

§ *What is the riches*, &c.—A Hebrew form of expression, signifying, how rich and glorious is the inheritance which he has provided for the saints.

named, not only in this world, but also in that which is to come, and to put all things under his feet, and appointed him to be head over all things to the church, which is his body, the fulness of him who filleth all in all.

WORDS, &c. TO BE EXPLAINED IN LESSON I.

Treatise,
Ministry,
Evangelists,

Pastors,
Edifying,
Emblems,

Revelation,
Inheritance,
Principality.

QUESTIONS ON LESSON I.

WHAT was the object of the former treatise made by the author of this book?

How long did Jesus continue to appear from time to time to his disciples?

What direction did he give to them when he gathered them together?

What question did they put to him?

What answer did he make to that question?

What happened to him while he was talking with them?

Who spoke to them while they were looking up after him?

What did they say?

Where did they go after this?

How far was Jerusalem from the place where Christ ascended?

Where did the disciples assemble in Jerusalem?

How many were together?

What did Peter advise them to do?

What did he say had become of Judas?

How did he propose that the new apostle should be qualified?

Whom did the disciples appoint to be submitted to God?

Which of them was selected?

Where does the Apostle Paul tell us Jesus went to when he ascended?

How is he employed there?

Will he come again to the world?

LESSON II.

Descent of the Holy Ghost on the day of Pentecost—the gift of tongues—the effect produced on the multitude—Peter's address to them—the happy state of the church.

FROM ACTS, II.

AND when the day of Pentecost* was fully come, they were altogether in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting. And there appeared tongues like as of fire distributed [among them], and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with different tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and wondered, saying one to another, Behold, are not all these that speak Galileans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, and of Judea, and Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all astonished,

* *Pentecost.*—The fiftieth day, i. e. after the passover, a feast kept in commemoration of the giving of the Law on Mount Sinai; which event took place fifty days after the Israelites left Egypt, when the feast of the passover was instituted.

and were perplexed, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunk as ye suppose, seeing it is but the third hour of the day.* But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel hear these words; Jesus of Nazareth, a man approved† of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by the hands of wicked men, have crucified and slain; whom God hath raised up, having loosed the bands of death: because it was not possible that he should be held by it. For David

* *Third hour.* Nine o'clock forenoon. The Jews began to reckon the hours of their day from sun-rise, or six o'clock.

† *Approved.*—The word in the original signifies "marked out," i. e. by the miraculous powers he possessed.

speakeſt concerning him, I have ſet the Lord always before my face ; for he is at my right hand, that I ſhould not be moved : for this, my heart was glad, and my tongue exulted ; moreover my fleſh ſhall reſt in hope : becauſe thou wilt not leave my ſoul among the dead, neither wilt thou ſuffer thine Holy One to ſee corruption. Thou haſt made known to me the ways of life ; thou ſhalt make me full of joy with thy countenance.

Men and brethren, let me freely ſpeak unto you of the patriarch David, that he both died and was buried, and his ſepulchre is with us until this day : therefore being a prophet, and knowing that God had ſworn with an oath to him that, of the fruit of his loins, one ſhould ſit on his throne : he ſeeing this before, ſpoke of the reſurrection of the Meſſiah,* that his ſoul was not left among the dead, neither his fleſh did ſee corruption. This Jeſus hath God raiſed up, whereof we all are witneſſes. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghhoſt, he hath poured forth this, which ye now ſee and hear. For David aſcended not into the heavens : but he himſelf ſaith, The Lord ſaid unto my Lord, Sit thou on my right hand, until I make thine enemies thy footſtool. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made to be both Lord and Meſſiah, that ſame Jeſus whom ye have crucified. Now when they heard this, they were ſtung in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men and brethren, what ſhall we do ? Then Peter

* *Meſſiah*.—Meſſiah is a Hebrew word, ſignifying anointed Chriſt is the Greek word ſignifying the ſame thing. The word Meſſiah has been here preferred, becauſe the title Chriſt has become by uſe more a proper name, than a title bearing any ſignification.

said unto them, Repent,* and be baptized every one of you into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, whomsoever the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this perverse generation.

Then they that gladly received his word were baptized: and there were added in that day about three thousand souls. And they continued steadfastly in the teaching of the apostles, and in the fellowship, and in the breaking of bread, and in the prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their posses-

* *Repent.*—The Greek word here rendered '*repent*,' as well as the kindred word rendered '*repentance*,' is in this, and several other passages, translated in the Vulgate Latin by '*penitentia*;' and in the Rheims version by the English word (derived from that) '*penance*,' which is contracted from '*penitence*.'

We shall render the Greek words in question by the English words '*repentance*' or '*penitence*,' and '*repent*.' For Roman Catholics, including under the words *repentance* or *penitence*, not only internal sorrow for sin, with purpose of future amendment; but also a disposition on the part of the penitent, to manifest his inward sorrow for sin by penitential works, do in fact include in the word '*repent*,' all that they mean by the phrase '*do penance*;' whereas, although the word *penance*, according to Roman Catholic doctrine, essentially implies internal sorrow for sin, it conveys to Protestants only the idea of certain austerities, or voluntary sufferings, or at least certain exercises peculiar to the Church of Rome. It is obvious, therefore, that while Roman Catholics are in no danger of being misled by the use of the words '*repentance*' or '*penitence*,' Protestants would be in danger of being misled by the use of the words *penance* and *do penance*.

and goods, and divided them to all, as every had need. And they, continuing daily with accord in the temple, and breaking bread house to house, received food with glad- and simplicity of heart, praising God, and g favour with all the people. And the added to the church those who were saved

WORDS, &c. TO BE EXPLAINED IN LESSON II.

st,	Corruption,	Ascended,
innate,	Patriarch,	Remission,
Foreknowledge,	Sepulchre,	Generation,
Exulted,	Resurrection,	One accord.

QUESTIONS ON LESSON II.

- WHAT event took place on the day of Pentecost?
 How long was that after the passover?
 How long after our Lord's ascension? (see Lesson I.)
 What sensible effects accompanied the descent of the Holy Ghost?
 What gift was bestowed on the apostles?
 What effect did these things produce on the multitude?
 To what did some of them ascribe these effects?
 Who replied to them?
 What answer did he give to their accusation?
 What prophecy did he say was then fulfilled?
 To whom did Peter ascribe the gift of the Holy Ghost?
 How did he prove that?
 Whom did he show Jesus to be who was crucified?
 What effect did this produce on the multitude, and what did they say?
 What did Peter urge them to do?
 What encouragement did he give them to do so?
 How many were added to the church that day?
 How did they conduct themselves?
 Where particularly did they worship?
-

* *Who were saved.*—Literally "persons being saved," i.e. persons placed in the way of final salvation, by embracing Christianity.

LESSON III.

Peter and John going to the Temple, heal the powerless man—Peter addresses the people, ascribing the miracle to the Lord Jesus Christ—exhorting them to repent and believe.—The rulers of the Jews seize them, and put them in prison—and next day examine them—Peter answers them.—They consult together and then forbid the Apostles to speak or teach in the name of Jesus.—Peter and John refuse to comply with this injunction.

FROM ACTS, III. AND IV.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.* And a certain man who was lame from his mother's womb, was carried; whom they laid daily at the gate of the temple which is called Beautiful, that he might ask alms of those that were going into the temple; who, seeing Peter and John about to go into the temple, asked an alms. And Peter, with John, fastening his eyes upon him, said, Look on us. And he attentively looked at them, expecting to receive something of them. But Peter said, Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk. And taking him by the right hand, he lifted him up; and immediately his feet and ancle-bones received strength. And he, leaping up,

* The Jews had three regular hours of public prayer. The first, called the morning prayer, at the third hour, reckoning from sun-rise, or about our nine o'clock; the second at noon, called the prayer of oblation; and the third at the ninth hour, or about our three o'clock in the afternoon, called the evening prayer.

stood, and walked, and went with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And, as he held Peter and John, all the people ran together to them, to the porch that is called Solomon's, greatly wondering. And when Peter saw it, he addressed the people, Ye men of Israel, why wonder ye at this? or why do ye look earnestly on us, as if by our own power or piety, we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a man who was a murderer to be granted unto you; and killed the author of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name,* hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness before you all. And now, brethren, I know that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that the Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the

* *Name*.—The name of God means God himself in the manifestation of his power; as when it is said "my name is in him," viz. in the angel—the pillar of cloud; and again, "the place which the Lord your God shall choose to cause his name to dwell there." Exod. xxiii. 21. Deut. xii. 11.

Lord; and he shall send Jesus Christ, who before was appointed for you : whom heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets from the beginning. For Moses, indeed, said to the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like to me: to him shall ye hearken, in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. And also, all the prophets from Samuel, and as many of those that followed as have spoken, have likewise told of those days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, And in thy seed shall all the nations of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from your iniquities.

And as they were speaking unto the people, the priests, and the captain of the temple, and the Sadducees,* came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in custody unto the next day: for it was now evening. But many of those who had heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes, were assembled at Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And having set them in the midst, they asked, By what power, or by what name, have ye done this?

* *Sadducees*.—A sect of the Jews who did not believe in the resurrection of the dead, nor in the existence of angels or spirits.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined concerning the good deed done to the helpless man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. *This is the stone which was despised of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is no other name under heaven appointed among men, whereby we must be saved. Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they wondered; and they recognized them, that they had been with Jesus. And, seeing the man who was healed standing with them, they could say nothing against it. But having commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us severely threaten them, that they speak henceforth to no man in this name. And having called them, they commanded them not to speak at all or teach in the name of Jesus.

But Peter and John answering said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

So when they had further threatened them, they let them go, finding nothing how they might

* Ps. cxviii. 22. Douay, Ps. cxvii.

punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was done.

And being let go, they went to their own company, and reported all that the chief priests and elders had said to them. And when they heard it, they lifted up their voice to God with one accord, and said, Lord, thou art God, who hast made heaven, and earth, and the sea, and all things that are in them; who, by the mouth of thy servant David, hast said, Why did the Gentiles* rage, and the people† imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his anointed.‡ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were assembled in this city, to do what thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, while thou extendest thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. And the multitude of the believers was of one heart and of one soul: and not one said that any thing that he possessed was his own, but all things were common among them. And with

* *Gentiles*.—All nations except the Jews.

† *People*.—This word usually designates the people of Israel, or Jews. Both the Gentiles and the Jews were combined against the Saviour.

‡ *Anointed*.—Christ or Messiah.

great power did the apostles give testimony of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them in want: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas,* (which is, being interpreted, The son of consolation,) a Levite, and a native of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

WORDS, &c. TO BE EXPLAINED IN LESSON III.

Restitution,	Recognized,	Distribution,
Covenant,	Gentiles,	Consolation.
Custody,	Give testimony,	

QUESTIONS ON LESSON III.

WHERE were Peter and John going at the ninth hour?
 At what hour was that, according to our reckoning?
 Whom did they find at the gate of the temple?
 What did they say to him?
 What effect was produced upon the man?
 How were the people affected?
 Where did they assemble?
 Who addressed them?
 To whom did he ascribe the honour of the miracle?
 What did he accuse them of having done?
 What reason did he give for their having done so?
 What did he exhort them to do?
 How did he confirm his statement respecting Jesus Christ?
 Who came upon them while he was thus speaking?
 Who were the Sadducees?
 What did these persons do to the apostles?
 What did they do with them next day?
 What did they ask of the apostles?

* *Barnabas*, probably the same Joses (i. e. Joseph) whose original surname was Barsabas, and who had been put in nomination with Matthias for the apostleship.

What answer did Peter make ?

What then did the high priest and the others command the apostles ?

What reply did they give ?

Where did they go to, and what did they do there ?

What did their own company do ?

After their prayer what happened ?

What effect was produced on their hearts ?

What did they do with their lands and possessions ? and what with the price ?

Who particularly is mentioned as selling his lands ?

LESSON IV.

Death of Ananias and Sapphira for falsehood—apostles work miracles of healing—Jewish rulers put Peter and John in prison—they are set at liberty by an angel—they go to the temple to preach—they are again apprehended, but set at liberty, on the advice of Gamaliel.

FROM, ACTS V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and having brought a certain part, laid it at the feet of the apostles. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land ? Whilst it remained, was it not thine own ? and after it was sold, was it not in thine own power ?* Why hast thou conceived this thing in thy heart ? thou hast not lied to men, but to God. And Ananias, hearing these words, fell down and expired : and great fear came on all them that heard these things. And the young men

* *In thine own power.*—This shows that the contributions to the common fund were voluntary. It is not impossible that Ananias might propose to himself to be supported out of the common fund, while he retained some private property.

arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what had happened, came in. And Peter addressed her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said to her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. And she fell immediately at his feet and expired: and the young men coming in, found her dead, and, carrying her forth, buried her by her husband. And great fear came upon the whole church, and upon all who heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women;) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick persons, and persons who were troubled with unclean spirits: and they were all healed.

Then the high priest rose up, and all those that were with him, (being of the sect of the Sadducees,) and were filled with indignation; and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and bringing them forth, said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered at day-break into the temple, and taught. But the high priest and they

that were with him having come, called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But the officers having come, found them not in the prison, but returned and reported, saying, The prison truly we found shut with all safety, and the keepers standing without before the doors; but on opening it, we found no man within.

Now when the high priest and the captain of the temple* and the chief priests heard these things, they were in doubt about them, what this might come to. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we strictly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

But Peter and the apostles, answering, said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye put to death, hanging him on a tree.† Him hath God exalted with his right hand to be Prince and Saviour, to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and also the Holy Ghost, whom God hath given to them that obey him.

When they heard that, they were cut to the heart,

* *Captain of the temple.* This officer seems to have been the commander of the Priests and Levites, who kept guard in the temple.

† "For it is written, Cursed is every one that hangeth on a tree." Gal. iii. 13, from Deut. xxi. 23.

and were taking counsel to put them to death. Then one in the council, a Pharisee, named Gamaliel, a teacher of the law, had in reputation among all the people, standing up, commanded to put the apostles forth a little while; and said unto them, Ye men of Israel, take heed to yourselves respecting those men, what ye intend to do, for before these days rose up Theudas,* boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him were scattered, and brought to nothing. After this man rose up Judas* of Galilee, in the days of the enrolling, and drew away much people after him; he also perished, and all, even as many as obeyed him were dispersed. And now I say unto you, Refrain from those men, and let them alone: for if this counsel or this work be of men, it will come to nothing: but if it be of God, ye cannot overthrow it; lest ye be found even to fight against God.

And by him they were persuaded. And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and they dismissed them. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

WORDS, &c. TO BE EXPLAINED IN LESSON IV.

Being privy, Wound him up, Cut to the heart.

* *Theudas, Judas.* Judea was then in a very disturbed state, the Jews being impatient of the Roman government; and restless men, regardless of human life, were from time to time collecting followers, and raising seditions and rebellions, till Jerusalem was totally destroyed by the Romans, most of the people put to death, and the rest sold for slaves.

QUESTIONS ON LESSON IV.

- WHAT did Ananias and Sapphira do with their possession ?
 What with the price of it ?
 Did they bring the whole price ?
 Were they required to sell the land, or to bring any part
 of the price to the apostles ?
 Which of the two came first to the apostles ?
 What did Peter say to him, and what followed ?
 When Sapphira came, what did Peter ask her, and what
 answer did she give ?
 What did Peter then say, and what followed ?
 What effect did the death of Ananias and Sapphira pro-
 duce ?
 What did the apostles then do ?
 Were any persons angry, and who ?
 What did they do to the apostles ?
 How were they set at liberty ?
 What did the High Priest and Captain of the Temple then
 do ?
 What did Peter answer to the High Priest ?
 What then did they propose to do ?
 Who prevented them ?
 Who was Gamaliel ?
 What was the advice that he gave ?
 Did the rest follow it ?

LESSON V.

*Some discontent arises about the relief of the poor—
 seven persons are chosen to attend to that duty—
 Stephen, one of the seven, preaches and defends
 the truth with great power—he is assailed by the
 Jewish rulers, who put him on his trial for
 blasphemy—he makes his defence, but is inter-
 rupted, hurried out of the city, and stoned to
 death.*

FROM ACTS, VI. AND VII.

AND in those days, when the number of the
 disciples was increasing, there arose a murmuring

of the Grecians* against the Hebrews, because their widows† were neglected in the daily ministration.‡ Then the twelve calling together to them the multitude of the disciples, said, It is not reason that we should leave the word of God, and serve tables.§ Wherefore, brethren, look ye out among you seven men of good repute, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Ni-

* *Grecians, Hebrews.* The Grecians were not gentile Greeks, who would have been called, not Grecians, but Greeks; but Jews born among Greeks, and speaking the Greek language. There are two distinct words in the original; the one translated *Greeks*, signifying Gentile Greeks by *nation*; the other translated *Grecians*, signifying Jews who used the Greek language. The Hebrews seem to have been Jews born in Palestine speaking Hebrew. The Jews born in Palestine, were accustomed to regard themselves as superior to those who were born in foreign countries.

† 1 Tim. v. 1—16. The word *widow* originally signifying a woman whose husband had died, gradually became the name of an office (as the word *elder* also did) in consequence of widows being employed as deaconesses or catechists of the young females. The word, as appears from a passage in Cyril, came to be applied to women who had never been married, but who fulfilled the duties of the office.

‡ *Daily ministration.* Daily distribution of food to those that required it; the complaint may have been without foundation.

§ *Leave the word of God, &c. i. e.* Be occupied with distributing temporal relief to the poor, instead of being occupied with preaching the truth of God, teaching the ignorant, and with prayer.

cholas a proselyte of Antioch.* Whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke. Then they suborned men to say, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, who said, This man ceaseth not to speak blasphemous words against the holy place, and the law. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so?

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Go forth from thy country, and from thy kindred, and come into the land which I shall show thee. Then

* All the names here enumerated are Greek, and not Hebrew, which seems to indicate that they were all of that party whose widows, it was alleged, had been neglected. It was a truly Christian mode of restoring confidence, to assign at least a share of the duty to those who complained that it had been imperfectly and partially fulfilled.

going forth from the land of the Chaldeans, he dwelt in Charran;* and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him no inheritance in it, no not space to set his foot on: yet he promised that he would give it to him in possession, and to his seed after him; when as yet he had no child. And God spoke thus, that his seed should sojourn in a foreign land, and they should be brought into bondage, and afflicted four hundred years. And the nation to whom they shall be in bondage, will I judge, said God: and after that, shall they come forth, and serve me in this place. And he gave him the covenant of circumcision. And so Abraham begot Isaac, and circumcised him the eighth day: and Isaac begot Jacob, and Jacob begot the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

Now there came a famine over the whole land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But Jacob having heard that there was corn in Egypt, sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. But Joseph sent a message calling his father Jacob to him and all his kindred, seventy-five persons. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor,† the father of Sychem.

*¹ *Charran*.—Haran. See Lesson x. No. 1, Old Testament.

† *Emmor*.—Hamor. See Lesson xxii. No. 1, Old Testament

But when the time drew nigh of the promise which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose who knew not Joseph: He dealt artfully with our kindred, and afflicted our fathers, so that they cast out their infants, that they might not be preserved alive. In which time Moses was born, and was exceedingly beautiful, and was nourished in his father's house three months. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in his words, and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. And the next day he showed himself unto them as they were at strife, and would have restored them to peace, saying, Ye are brethren; why do ye wrong one another? But he that did his neighbour wrong thrust him away, saying, Who appointed thee a ruler and a judge over us? Dost thou wish to kill me, as thou didst kill the Egyptian yesterday? Then Moses fled at this saying, and was a stranger in the land of Midian, where he begot two sons. And when forty years were expired, there appeared to him, in the desert of mount Sina, an angel* of the Lord, in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and drawing near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers; the God of Abraham, and the God of Isaac, and the God

* *Angel*.—Messenger. Some manifestation of God sent forth from the Divine presence, for the voice which spoke from the flame said, 'I am the God of Abraham,' &c.

of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now, come, I will send thee into Egypt.

This Moses, whom they refused, saying, Who appointed thee a ruler and a judge? the same did God send to be a ruler and a deliverer, by the hand of the angel who appeared to him in the bush. He led them out, having wrought wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses who said to the children of Israel, A Prophet shall the Lord your God raise up to you of your brethren, as I am; him shall ye hear. This is he that was in the congregation in the wilderness with the angel who spoke to him in the mount Sina, and with our fathers: who received the living oracles to give to us; whom our fathers would not obey, but thrust from them, and in their hearts turned back into Egypt, saying unto Aaron, Make us gods to go before us: for as for this Moses, who brought us out of the land of Egypt, we know not what is become of him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. Then God turned [away from them] and gave them up to worship the host of heaven; as it is written in the book of the prophets, Did you offer to me victims and sacrifices for forty years in the desert, O house of Israel? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship: and I will carry you away beyond Babylon. The tabernacle of testimony was among our fathers, in the desert, as he had appointed, speaking unto Moses, that he should make it according to the

pattern that he had seen : which also, having received it in succession, our fathers with Joshua brought in when taking possession [of the land] of the heathen : whom God drove out before the face of our fathers, [who kept this tabernacle] unto the days of David ; who found favour before God, and prayed that he might find a habitation for the God of Jacob. But Solomon built him a house. Yet the Most High dwelleth not in houses made with hands ; as saith the prophet, Heaven is my throne and earth is my footstool : what house will ye build me ? saith the Lord ; or what is the place of my rest ? Hath not my hand made all these things ?

Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do you. Which of the prophets have not your fathers persecuted ? and they have slain them who foretold respecting the coming of the Just One ; of whom ye have been now the betrayers and murderers : who have received the law by the ministry of angels, and have not kept it.

Now hearing these things, they were cut to the heart, and gnashed at him with their teeth. But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they, crying out with a loud voice, stopped their ears, and rushed upon him with one accord ; and casting him out of the city, they stoned him. And the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, who was calling upon [the Lord Jesus,] and saying, Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

WORDS, &c. TO BE EXPLAINED IN LESSON V.

Proselyte,
Sojourned,

Covenant,
Suborned,

Victim,
Testimony.

QUESTIONS ON LESSON V.

SOME ground of dissatisfaction arose in the church, from what cause?

Who were the Grecians?

And who the Hebrews?

What measure was adopted to allay the discontent?

Of which of the two classes were the seven persons chosen?

What was their character?

Which of them is described particularly?

What was he remarkable for?

What did the Jewish rulers do to him?

How did they procure witnesses?

How did Stephen act when he was thus accused?

What did Stephen show them in his speech?

Was he permitted to conclude it?

How was he interrupted?

What did Stephen declare that he saw?

What did they then do?

To whose care did the witnesses commit their clothes?

What did Stephen say when they were stoning him?

What further did he say when he fell on his knees?

Who was consenting to his death?

LESSON VI.

The Christians at Jerusalem having been dispersed by the persecution, Philip goes to Samaria, and preaches Christ there—Philip baptizes the Ethiopian.

FROM ACTS, VIII.

AND at that time, a great persecution was raised against the church which was at Jerusalem:

N. T.—PART 2.

B

and they were all scattered abroad throughout the countries of Judea and Samaria, except the apostles. And devout men conducted Stephen's funeral, and made great mourning over him.

But Saul made havock of the church. Entering into every house, and dragging away men and women, he committed them to prison.

They, therefore, that were scattered abroad, went every where proclaiming the word. And Philip* going down to the city of Samaria,† proclaimed to them the Christ. And the multitude, with one accord, gave heed to those things which Philip spoke, hearing him, and seeing the miracles which he did. For unclean spirits, came out of many that had [them,] crying out with a loud voice, and many paralytic and lame persons were healed. And there was great joy in that city.

And a certain man, named Simon was found in that city, who before time, used magic, and astonished the people of Samaria, giving out that he himself was some great one. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that, for a long time, he had astonished them with magical arts. But when they believed Philip, as he declared the

* *Philip*.—The sacred writer, having recorded the choice of the seven disciples to attend to the management of the common fund, first gives some account of Stephen, who was one of the seven, and then of Philip who was another. This was not Philip the Apostle, but the same who is afterwards (Acts, xxi. 8) called "the Evangelist," i. e. preacher of the Gospel, and one of the seven.

† *Samaria*.—Many Samaritans were probably prepared for receiving the Gospel, in consequence of our Lord's conversation with the Samaritan woman, and by his temporary residence among them, for an account of which, see John iv.

things concerning the kingdom of God, and concerning the name of Jesus Christ, they were baptized, both men and women. Then even Simon himself believed: and when he was baptized, he attached himself to Philip, and was astonished, beholding the miracles and great signs which were done.

Now, when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, having come down, prayed for them that they might receive the Holy Ghost. (For as yet he had fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then they laid their hands on them, and they received the Holy Ghost. Now when Simon saw that, by the laying on of the hands of the apostles, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought to purchase with money the gift of God. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the purpose of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bondage of iniquity. Then Simon, answering, said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had given their testimony and declared the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

And the angel of the Lord spoke to Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza. This is desert. And he arose and went: and, behold

a man of Ethiopia, a chamberlain* of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure. This man had come to Jerusalem to worship,† and he was returning, and sitting in his chariot; and he was reading Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip running [to him] heard him reading the prophet Esaias. And he said, Well now, dost thou understand what thou readest? And he said, Why, how can I, unless some one guide me? And he entreated Philip that he should come up and sit with him. Now the place of the scripture which he was reading was this, He was brought as a sheep to the slaughter; and like a lamb dumb before the person shearing it, so he opens not his mouth: in his humiliation his judgment was taken away: and his generation who shall declare? for his life is taken from the earth. And the chamberlain answered Philip, and said, I pray thee of whom doth the prophet speak this? of himself or of some other man? Then Philip opening his mouth, and beginning at this scripture, declared unto him Jesus. And as they went on their way, they came unto a certain water: and the chamberlain said, See, here is

* *Chamberlain, Eunuch.*—This latter word signifies literally, keeper of the bed or couch, nearly answering to the English word chamberlain. But it came, by use, to signify, as here, any court officer of rank. Potiphar, the captain of Pharaoh's guard, though a married man, is called, in the Greek translation, a Eunuch.

† This chamberlain of the Queen of Ethiopia was a proselyte to the Jewish faith. It is remarkable that the Abyssinians, who, it is probable, were the Ethiopians here mentioned, were, according to their own traditions, proselytes to the Jewish religion before they were Christians, and received their knowledge of it from one of their ancient queens, who is supposed to be the same who visited Solomon. She is called in Scripture the Queen of the South.

water ; what hinders my being baptized ? [And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.] And he commanded the chariot to stand still : and they went down both into the water, Philip and the chamberlain ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the chamberlain saw him no more : for he went on his own way rejoicing. But Philip was found at Azotus : and, as he passed through, he announced the glad tidings in all the cities, till he came to Cesarea.*

QUESTIONS ON LESSON VI.

WHEN there was a persecution at Jerusalem, what became of the Christians there ?

How was Saul employed ?

Where did Philip go to ?

Who was Philip ? (See former Lesson.)

What did he do at Samaria ?

How was he received ?

There was a remarkable person at Samaria, what was his name ?

What was he remarkable for ?

How did he behave when Philip preached there ?

Whom did the apostles send down to Samaria ?

What did they do ?

What did Simon the magician propose to the apostles ?

Who answered him, and what was the answer ?

What did Simon say in return ?

Where was Philip sent to ?

Who sent him ?

Whom did he meet there ?

What was he doing ?

* Philip's residence was at Cesarea, as appears from Acts, xxi. 8, where we learn that, many years afterwards, the Apostle Paul, arriving at Cesarea, went to the house of Philip, there called the Evangelist, or Preacher : for *Evangelist* does not here signify the writer of one of the Gospels, as the word is frequently employed to do, but merely one who proclaims the glad tidings of salvation.

- What was Philip directed to do, and by whom?
 What question did Philip put to the officer?
 What answer did he give?
 What did he request Philip to do?
 What part of Scripture was he reading, and what was it about?
 How did Philip explain that passage of Scripture?
 What did the officer propose to Philip?
 Did Philip baptize him?
 What became of Philip afterwards?
 What did the officer do?
 Where did Philip come to?
-

LESSON VII.

Saul going to Damascus to persecute the Christians, is arrested by a vision and voice from heaven—struck blind for a time and led to Damascus—Ananias is sent to him—He is converted and begins to preach Christ—the Jews would have killed him, but he escapes and visits Jerusalem.

FROM ACTS, IX.

AND Saul, even yet, breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues, that if he found any of this persuasion, whether they were men or women, he might bring them bound unto Jerusalem. And, as he was on his journey, he came near Damascus: and suddenly, there shone round about him a light from heaven: and falling to the earth, he heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: * [it is hard

* *I am Jesus whom thou persecutest.*—Jesus identifies himself with his people, Mat. xxv. 35—45.

for thee to kick against the goad.* And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him,] Arise, and go into the city, and it shall be told thee what thou must do. Now the men who journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no one: but, leading him by the hand, they brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

Now there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prays. And he has seen in a vision a man named Ananias, coming in and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel † unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and, laying his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared

* *Kick against the goad.*—This is a figure taken from restless animals, who instead of being urged forward by the goad or the whip, kick against it. So Saul, instead of yielding to the power of the gospel, and perhaps the stings of his own conscience, was giving way to his obstinacy, and to the violence of his rage against the Christians.

† *Vessel*, or instrument.

unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it had been scales; and immediately he looked up, and arising, was baptized. And, having received food, he was strengthened. And he was some days with the disciples who were at Damascus. And straightway he preached Jesus in the synagogues, that he is the Son of God. But all that heard him were astonished, and said, Is not this he that destroyed them who called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is the Christ.

And after many days had passed, the Jews consulted together to kill him: but their lying in wait was made known to Saul: and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down through * the wall in a basket.

And when Saul was come to Jerusalem, he attempted to join himself to the disciples: but they were all afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had freely spoken and taught at Damascus in the name of Jesus. And he was with them, coming in, and going out at Jerusalem. And, speaking boldly in the name of the Lord Jesus, he disputed against the Grecians. But they went about to slay him. When the brethren knew this, they brought him down to Cesarea, and sent him away to Tarsus.

* Through a window, 2 Cor. xi. 33.

[The apostle Paul adds some particulars to the early part of his history, in his epistle written to the Church at Galatia.]

But when it pleased God, who set me apart from my birth, and called me by his grace, to reveal his Son in me, that I might proclaim him among the Heathen, immediately I communicated not with flesh and blood, neither did I go up to Jerusalem, to those who were apostles before me, but I went away into Arabia, and again I returned to Damascus. Then, after three years I went up to Jerusalem, to visit Peter, and remained with him fifteen days. But other of the apostles, I saw none, except James the brother of the Lord. (Now, in regard to the things which I am writing to you, behold, before God, I lie not.) Then I went to the countries of Cyria and Cilicia. But I remained personally unknown to the Churches of Judea, which were in Christ; only they were hearing [reports] that he who formerly persecuted us, now proclaims the faith which once he was destroying. And they gave glory to God on my account. Gal. i. 15—24.

QUESTIONS ON LESSON VII.

WHAT was Saul continuing to do?

What measures did he adopt for that purpose?

What happened to him on the way to Damascus?

Who spoke to him?

What did he say?

What did Saul answer?

After this vision whither did he go?

What condition was he in for three days?

Who was sent to him?

Who sent him?

What did the Lord say to Ananias he intended to make Paul?

Of what city was Saul a native?

What did Ananias say to Saul?

What happened?

What did Saul do after this in Damascus?

How did the Jews behave to him ?
 How did he escape from them ?
 Whither did he then go ?
 What did he attempt to do there ?
 Did the apostles receive him at first ?
 Who introduced Saul to them, and satisfied their minds ?
 What did we read of Barnabas in a former lesson ?
 What did Saul do at Jerusalem ?
 How did the Grecians behave ?
 Who were the Grecians ? (See a former Lesson, note.)
 Where did the brethren send him to ?
 Where did Paul go after God revealed his Son in him ?
 Where next ?
 How long was it before he went up to Jerusalem ?
 Whom did he see there ?
 How long did he remain ?
 Where did he then go ?

LESSON VIII.

The persecution ceases—Peter heals Eneas at Lydda—goes to Joppa, where he raises Tabitha—Cornelius is directed to send to Joppa for Peter—Peter sees a vision directing him to go to Cornelius—he goes, and Cornelius and all his household believe, and are baptized.

FROM ACTS, IX. AND X.

So the Churches had rest throughout all Judea, and Gallilee, and Samaria,* and were

* *The Churches had rest.*—The attention of the Jewish rulers seems to have been at this time drawn away from persecuting the Christians, by a persecution with which they themselves were threatened. Caligula, now Roman Emperor, had ordered that his own statue should be erected in the temple at Jerusalem. When this profane order arrived, the Jews were in consternation. The Roman general was advancing upon the city. The Jews entreated that he would desist till they had time to make a representation of the case to the Emperor, which was granted. The Emperor, on receiving the message, was enraged, and threatened to proceed himself, and see his orders fulfilled. But in the mean time he was assassinated. Thus God gave a breathing time to the Church, that it might be edified and comforted.

edified: and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

And it came to pass, as Peter was proceeding throughout all quarters, he came down also to the saints who dwelt at Lydda.* And there he found a certain man named Eneas, who had kept his bed eight years, and was paralytic. And Peter said unto him, Eneas, Jesus Christ healeth thee, arise and make thy own bed. And immediately he arose. And all that dwelt at Lydda, and Saron,† saw him, and turned to the Lord.

Now, at Joppa, there was a certain disciple by name Tabitha, who by interpretation [of the name] is called Dorcas. This woman was full of good works, and alms-deeds which she did. And it came to pass in those days, that she fell sick, and died; and having washed her, they laid her in an upper chamber. And Lydda being near to Joppa,‡ and the disciples having heard that Peter was there, they sent unto him two men, desiring that he would not delay to come to them. Then Peter rose up, and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them. But Peter put them all out, and kneeled down and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up: and having called the saints and widows, he pre-

* *Lydda*.—A town about 32 miles westward of Jerusalem.

† *Saron*.—A neighbouring town, which gave its name to a spacious and beautiful valley that reached from Joppa to Cesarea.

‡ *Joppa*.—A town about 14 miles from Lydda, on the sea coast, being the nearest port town to Jerusalem. The remains of it still exist, under the name Jaffa.

sented her alive. And it became known through all Joppa; and many believed in the Lord. And it came to pass, that he remained many days in Joppa, with one Simon, a tanner.

Now there was a certain man in Cesarea, * named Cornelius, a centurion of the band called the Italian band: † a devout ‡ man, and one that feared God with all his household, giving much alms to the people; and praying to God alway. He saw in a vision openly, about the ninth hour of the day, § an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter: he lodges with one Simon a tanner, whose house is by the sea-side: he will tell thee what thou must do.

And when the angel who spoke to Cornelius, was departed, he called two of his household servants, and a devout ‡ soldier of them that attended on him continually: and having related all these things unto them, he sent them to Joppa.

* *Cesarea*.—A town lying to the north of Joppa, also on the sea coast. It was previously called Strattan's tower, but Herod rebuilt it, added a commodious harbour to it, and named it after his patron, Augustus Cæsar. Its ruins still remain.

† *Italian band*.—A band consisting not of Syrians, but of native Italians. That there were such bands or cohorts in Syria, appears from other sources of information. They seem to have stood in the same relation to the other troops, which British regiments in India bear to the native troops. Cornelius was a name well known at Rome, being the name of an ancient illustrious family, although there were many of the common people who had the same name.

‡ *Devout* is the translation of a word which is always used to denote a *Gentile* who had renounced idolatry and worshipped the true God, and frequented the Synagogue.

§ *Ninth hour*.—Nine hours after sunrise, or about three o'clock in the afternoon.

On the morrow, as they were on their journey, and drawing near to the city, Peter went up upon the house-top to pray, about the sixth hour.* And he became very hungry, and wished to eat: but while they were preparing, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, tied at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord, for I have never eaten any thing that is common or unclean. And the voice spoke unto him again the second time, What God hath purified, call not thou common. This was done thrice: and the vessel was received up again into heaven.

Now, while Peter was perplexed in himself what this vision which he had seen might mean, behold, the men who were sent from Cornelius, having found Simon's house by inquiry, stood before the gate, and calling, asked whether Simon, who was surnamed Peter, were lodged there. While Peter was thinking on the vision, the Spirit said unto him, Behold, three men seek thee: but arise, and get thee down, and go with them, doubting nothing:† for I have sent them.

Then Peter having gone down to the men, said, Behold, I am he whom ye seek: what is the cause for which ye are come? And they said, Cornelius, a centurion, a just man, and one that fears God, and having good testimony from all the

* *Sixth hour*, i. e. noon, one of the regular hours of prayer among the Jews.

† Peter might, without this intimation, have been alarmed when he heard that three men, and one of them a soldier, were seeking him.

nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. Then calling them in, he lodged them. And on the morrow he arose and went with them, and several of the brethren from Joppa went along with him. And, the morrow after, they entered into Cesarea.

Now, Cornelius was waiting for them, having called together his relations and intimate friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped. But Peter roused him up, saying, Stand up; I myself also am a man. And while he was conversing with him, he went in, and found many assembled together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should call no man common or unclean. Therefore, I came without objecting when I was sent for: I ask, therefore, on what account ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour,* and at the ninth hour, I was praying in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, who is surnamed Peter, he is lodged in the house of Simon a tanner, by the sea-side: and he, when he is come, will speak unto thee. Immediately, therefore, I sent to thee; and thou hast well done in coming. Now, therefore, we are all here present before God, to hear all things that have been commanded thee of God.

* *Until this hour.* The hour at which Peter arrived, which must have been not far from the ninth hour, or three in the afternoon.

Then Peter opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons, but [that] in every nation, he that feareth him and worketh righteousness, is received by him. The word which God sent unto the children of Israel, proclaiming the glad tidings of peace by Jesus Christ (he is Lord of all) ye know, even that which took place over all Judea, having begun from Galilee, after the baptism which John announced: how [that] God anointed Jesus of Nazareth with the Holy Spirit, and with power; who went through [the land] doing good, and healing all that were oppressed by the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they even slew, by hanging him on a tree: Him God raised up the third day, and gave him to be openly manifested; not to all the people, but to witnesses, chosen before by God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to proclaim unto the people, and to testify that he it is who was ordained of God to be the Judge of living and dead. To him all the prophets bear testimony, that, through his name, all who believe in him shall receive remission of sins.

While Peter was yet speaking these words, the Holy Spirit fell on all those who heard the word. And those believers of the circumcision,* as many as came with Peter, were astonished, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speaking with tongues, and magnifying God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received

* *Believers of the circumcision.* Christians who had previously been Jews.

the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord. Then they requested him to stay with them some days.

WORDS, &c. TO BE EXPLAINED IN LESSON VIII.

Alms-deeds,	Testimony,	Manifested,
Centurion,	Proclaiming,	Remission.
Trance,	Announced,	

QUESTIONS ON LESSON VIII.

WHAT was the state of the Churches of Judea at this time?

Where did Peter go to?

What remarkable thing did he do there?

Where was Lydda? How far from Jerusalem?

Whither did he go from Lydda?

How far was Joppa from Lydda?

On whose invitation, and for what purpose?

What remarkable thing did he do at Joppa? State the particulars.

With whom did Peter lodge at Joppa?

When he was at Joppa, from whence did he receive a message, and from whom?

Where did Cesarea lie, in what direction from Joppa?

What valley lay between them?

Who was Cornelius?

What remarkable thing happened to him?

What was the purport of his message to Peter?

How was Peter prepared to comply with the message?

What obstacle would there have been to Peter's going, if that vision had not been sent to him?

Who were the persons whom Cornelius sent?

How did Peter treat them?

Did any others accompany Peter to Cesarea?

When Peter arrived, how did Cornelius receive him, and what did Peter do?

When they had entered into the house, whom did Peter find assembled?

What did Peter say, and what reply did Cornelius make?

What did Peter then say?

What remarkable thing happened while he was speaking?

What outward evidences were there of this?

What did Peter command to be done?

Did he leave Cesarea immediately?

LESSON IX.

Peter being questioned by the brethren at Jerusalem respecting his going to Cornelius, gives an account of the whole transaction—the brethren glorify God—the word of God is preached at Antioch—the brethren send Barnabas thither—Barnabas goes to Tarsus for Saul—Agabus predicts a great dearth.

FROM ACTS XI.

Now the Apostles and brethren also were in Judea, heard that the Gentiles also had received the word of God. And when Peter went up to Jerusalem, those believers who were of the circumcision began to dispute with him, saying, Thou wentest into men uncircumcised, and did eat with them. But Peter began and explained [the transaction] to them in order : saying,

I was in the city of Joppa praying : and in a trance I saw a vision, a certain vessel decending like a great sheet, let down from heaven by four corners ; and it came elose to me : upon which I looked attentively, and considered, and saw four-footed animals of the earth, and wild beasts, and creeping things, and fowls of the heaven. And I heard a voice saying unto me, Arise, Peter ; kill and eat. But I said, Not so, Lord : for nothing common or unclean hath ever entered into my mouth. But the voice answered me again from heaven, What God hath purified, call not thou common. And this was done three times : and all were drawn up again into heaven. And, behold, immediately three men stood before the house where I was, sent from Cesarea to me. And the Spirit directed me to go with them, nothing doubting. Then went also with me

these six brethren, and we entered into the house of the man [who sent for me.] And he declared to us how he had seen the angel in his house, standing and saying to him, Send men to Joppa, and call for Simon, whose surname is Peter; who will speak to thee words, by which thou and all thy house shall be saved. And as I began to speak, the Holy Spirit fell on them, as on us as at the beginning. Then I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. Since, then, God gave to them, being believers on the Lord Jesus Christ, the same gift as he gave to us; who was I, to be able to withstand God? When they heard these things, they were silent, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now they who were scattered abroad by the persecution that arose respecting Stephen, travelled as far as Phœnicia,* and Cyprus,† and Antioch,‡ speaking the word to none but the Jews only. And some of them were men of Cyprus and Cyrene,§ who, when they were come to Antioch, spoke to the Greeks,|| declaring the glad tidings of the

* *Phœnicia*.—The sea coast of the Mediterranean Sea, northward of Palestine, was known by this name in the times of the New Testament. It was called also the coasts of Tyre and Sidon.

† *Cyprus*.—A large island lying off the coast of Phœnicia or Phenice. Barnabas was a native of this island.

‡ *Antioch*.—A great city of Syria on the river Orontes, about twelve miles from the shore of the Mediterranean Sea, nearly opposite to the island of Cyprus. This Antioch must not be confounded with another Antioch in Pisidia, to be mentioned afterwards.

§ *Cyrene*.—A city on the north coast of Africa, westward of Egypt, in the country of Lybia.

|| *Greeks*, i. e. Gentiles.

Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came to the ears of the Church which was in Jerusalem; and they sent forth Barnabas, to go as far as Antioch. And he, when he arrived, and saw the grace of God, rejoiced, and exhorted them all, to adhere with purpose of heart to the Lord. For he was a good man, and full of the Holy Spirit, and of faith: and a great multitude was added to the Lord.

Then Barnabas went away to Tarsus, to seek Saul: and when he had found him, he brought him to Antioch. And it came to pass, that, a whole year, they came together in the assembly [of believers] and taught a great multitude. And the disciples were called Christians* first in Antioch.

And, in those days, prophets came down from Jerusalem to Antioch. And one of them, named Agabus, stood up, and signified, by the Spirit, that there should be a great famine throughout the whole world:† which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief to the brethren who dwelt in Judea: which also

* *Christians*.—The Romans probably never thought of giving any particular name to the sects of the despised Jews. But when many *Gentiles* also joined the Church, it was necessary to give them some name, and they called them Christians, i. e. followers of Christ, which they probably took from the proper name of their Leader. The Apostles never addressed their people by this name, but "Brethren"—elect (or chosen), and "Saints," i. e. Holy, as being dedicated to the Lord: "Believers," &c. The Jews called them Nazarenes.

† *Whole world*—i. e. the Roman Empire: see Luke, ii. 1. The word is used in that sense by Greek writers of the same period.

they did, and sent to the elders,* by the hands of Barnabas and Saul.

WORDS &c. TO BE EXPLAINED IN LESSON IX.

Expostulated,	The hand of the Lord	Tidings,
Transaction,	was with them,	Adhere.

QUESTIONS ON LESSON IX.

WHEN the brethren at Jerusalem heard that Peter had gone to Cornelius, what did they do?

How did he answer them?

How did the brethren receive Peter's explanation?

What happened to the believers in Jerusalem, in consequence of the distress that arose respecting Stephen?

To what place did they go?

Where were Phœnicia, Cyprus, Antioch, and Cyrene?

Who else came to Antioch?

To whom did they declare the glad tidings of Jesus Christ?

What was the effect?

What did the apostles and brethren at Jerusalem do in consequence?

What did Barnabas do when he came?

What was the character of Barnabas?

Whom did he go to seek, and to what place?

Where was Tarsus? (See former Lesson.)

Where were believers in Christ first called Christians?

Who came from Jerusalem to Antioch in these days?

What was the name of one of them?

What did he foretel?

When did the famine take place?

What did the disciples do on that occasion?

Who brought the contributions to Jerusalem?

* It was sent to the *Elders* (i. e. Clergy), probably because the *Apostles* had all left Jerusalem for a time, on account of the persecution which is immediately after related. Hence Paul (Gal. i. 2) makes no mention of this visit of his to Jerusalem, because he did not then meet any Apostle there.

LESSON X.

Herod persecutes the Church—puts to death James the brother of John—imprisons Peter, who is delivered by an angel—Herod makes a vain-glorious speech—is smitten by an angel and dies—Barnabas and Saul return to Antioch.

FROM ACTS, XII.

Now, about that time, Herod* the king stretched forth his hands to injure some of those who belonged to the Church. And he killed James, the brother of John, with the sword. And, seeing that it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions† of soldiers to keep him; intending after the passover‡ to bring him forth to

* *Herod*, grandson of the first Herod, who reigned at the birth of the Saviour. He had been at Rome, and acquired the friendship of Caligula, who, on his accession to the Empire, gave him part of his grandfather's dominions, with the title of king. When Caligula was assassinated, and Claudius obtained the Empire, he granted to Herod the remainder of his grandfather's dominions, including Judea. He enjoyed this honour for about three years, and this was the only period, after Judæa was made a Roman province, governed by a Roman governor, that it had a king. The sacred history here most accurately corresponds to authentic profane history.

† *Four quaternions*.—Four times four soldiers, who were to guard him in rotation by four at a time.

‡ *The Passover*.—The days of unleavened bread were immediately connected with the passover, Exod. xii. 15—20. Herod might be afraid of putting Peter to death when Jerusalem was crowded with people from the country, especially from Galilee, of which Peter was a native, and where he was well known; or the days of the feast having already begun, and being attentive to the Jewish ceremonies, he would not desecrate the solemn days of the feast by a public execution.

the people. Peter, therefore, was kept in prison ; but prayer was made* without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains,† and the keepers before the door were guarding the prison.

And, behold, an angel of the Lord came upon him, and a light shone in the prison : and smiting Peter's side, he roused him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals : and he did so. And he saith unto him, Cast thy cloak‡ about thee, and follow me. And he went out, and followed him ; and knew not that what was done by the angel was real ; but thought it was a vision that he saw. When they were past the first and the second ward they came to the iron gate that leads into the city, which opened to them of itself : and they went out, and passed along one street, and immediately the angel departed from him.

And Peter, having come to himself,§ said, Now

* *Prayer was made.*—It had been promised to Peter, that he should live to old age, John xxi. 18. This did not prevent, but encourage, the prayers of the Church.

† *Bound with two chains.*—That is, bound to each soldier by a chain, so that he could not have moved without awaking them, and the two others guarding the door of the prison. This was the manner in which the quaternions of soldiers were disposed, for the safe-keeping of the prisoner.

‡ *Gird thyself, &c.*—The angel gave him time to clothe himself properly for going out to the open air, in his girdle, to bind his garments about him, his sandals and his cloak. This was at once calculated to give him the impression of perfect security, and to fortify him against the air of the night, which is peculiarly sharp in that country.

§ *Coming to himself.*—Peter, now left to himself, was obliged to consider where he should go, and then he felt that it was no vision, but the reality of an astonishing deliverance which he had experienced.

I know certainly, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And he, when he bethought himself, went to the house of Mary, the mother of John, who was surnamed Mark, where many were assembled, praying. And, ~~as~~ he knocked at the door of the porch, a young woman, named Rhoda, came to listen. And, having recognised the voice of Peter, she opened not the gate for gladness,* but ran in, and told how Peter stood before the gate. And they said to her, Thou art mad. But she steadfastly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, they saw him, and were astonished. But he beckoned to them with his hand to be silent, and related to them how the Lord had brought him out of the prison. And he said, Tell these things to James, and to the brethren. And he departed, and went into another place.

Now when day was come, there was no small disturbance among the soldiers, what was become of Peter. And Herod, having made search for him, and not finding him, examined the guards, and ordered them to be led away to execution.

And he went down from Judea to Cesarea, and there resided. Now he was offended with the people of Tyre and Sidon: but they came conjointly to him; and having made Blastus, the king's chamberlain, their friend, entreated peace, because their country was nourished by his kingdom.† And upon a day appointed, Herod,

* *She opened not.*—In her joy and haste to tell the news, she seems to have forgotten to open the gate.

† *Their country.*—Tyre and Sidon were large commercial cities, possessing only a small portion of territory, altogether insufficient to supply them with food. They were,

arrayed in royal apparel, sat upon his throne, and made an oration to them. And the people shouted, It is the voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not the glory to God: and he was eaten of worms, and died.

But the word of God increased and multiplied. And Barnabas and Saul returned from Jerusalem, having fulfilled their service,* having taken also into their company John, who was surnamed Mark.

PSALM XXXIV.†

I WILL bless the LORD at all times;
 Continually shall his praise be in my mouth.
 My soul shall glory in the Lord;
 The lowly shall hear and be glad.
 O magnify the Lord with me,
 And let us exalt his name together.
 I sought the Lord and he heard me,
 And from all my fears he delivered me.
 They looked to him and were enlightened,
 And their faces were not ashamed.
 This poor man cried, and the Lord heard,
 And from all his trouble he saved him.
 The angel of the Lord pitches his camp
 Round them that fear him, and delivers them.
 O taste and see that the Lord is good!
 Blessed is the man who seeks safety in him.
 Fear the Lord, ye his saints;
 For there is no want to those who fear him.

therefore, under the necessity of purchasing food from the dominions of Herod; and he being offended with them for some cause not mentioned, threatened to cut off these supplies.

* *Returned from Jerusalem.*—i. e. to Antioch, as appears by the next chapter.

† Psalm xxxiii. Douay Version.

The rich* are made poor, and suffer hunger,
But they that seek the Lord shall want no good
thing,

Come, ye children, hearken to me,
I will teach you the fear of the Lord.
Who is the man that desires life,
That wishes to see days of prosperity?

Keep thy tongue from evil,
And thy lips from speaking guile.
Turn away from evil, and do good!
Seek peace and follow after it.

The eyes of the Lord are upon the just,
And his ears are open to their cry.
The face of the Lord is against evil doers,
To cut off the remembrance of them from the
earth.

The righteous cry, and the Lord hears them,
And from all their troubles delivers them.
The Lord draws near to the broken-hearted,
And the bruised in spirit he saves.
Many are the afflictions of the just,
But out of them all will the Lord deliver him.
He preserves all his bones,
Not one of them shall be broken.
Mischief shall utterly slay the wicked,
And they that hate the just shall be condemned.
The Lord redeems the soul of his servant,
And no one that seeks safety in him shall be
condemned.

* *The rich are made poor, &c.* The young lions do lack.—
Auth. Trans. A single letter (the two letters being very like
one another) makes the difference. The ancient Greek,
Latin, and Syriac, read as in the text, which reading is
preferred by Bishop Horsley. The word rendered '*made
poor*,' is never used of any inferior animal, to express its
want of food; but always of men to express poverty.

WORDS, &c. TO BE EXPLAINED IN LESSON X.

Quaternions,	Arrayed in royal ap-	Pitches his camp,
Sandals,	parel,	Guile,
Conjointly,	Magnify,	Redeems.

QUESTIONS ON LESSON X.

- Who was king of Judea at this time?
 How was he related to the first Herod?
 What did he do to the church?
 Whom did he kill?
 Whom did he take and put in prison?
 What did he intend to do to him? and at what time?
 What did the church do?
 What encouragement had they to pray?
 How was Peter guarded?
 How was he set at liberty? Relate the particulars.
 Where did he go to?
 Who came to the gate?
 What did she do?
 What did the people within say to her?
 And when she affirmed that it was so, what did they say?
 What did Peter do when he was let in?
 What happened to the soldiers who guarded him?
 Where did Herod now go to?
 With whom was he at variance?
 What did they do?
 How did Herod behave at the assembly?
 What happened to him? and why?
 Where had Barnabas and Saul been?
 And where did they now return to?
 Whom did they take with them?

LESSON XI.

Saul and Barnabas sent forth on their mission—they pass over to Cyprus—visit Salamis and Paphos—Elymas struck blind, and Sergius Paulus, the deputy, converted—they pass over to Perga in Pamphylia—and proceed to Antioch in Pisidia, where Saul, now named Paul, delivers an address in the synagogue—they proceed to Iconium.

FROM ACTS, XIII.

Now, there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, * and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch,† and Saul. As they were ministering to the Lord, and fasting, the Holy Spirit said, Separate me Barnabas and Saul, for the work to which I have called them. Then having fasted and prayed, and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Spirit, went down to Seleucia;‡ and from thence they sailed to Cyprus.§ And having arrived at Salamis,|| they began to preach the word of God in the

* Many of the Jews and Proselytes seem to have had a Gentile as well as a Jewish name. Simeon is Jewish, Niger in Roman. So John and Mark, Saul and Paul, &c.

† *Tetrarch*.—Ruler of a fourth part. Herod had this title because he had succeeded to a fourth part of the first Herod's, his grandfather's dominions.

‡ *Seleucia*.—A sea-port town on the coast of Syria, near Antioch, so named from Seleucus, one of the successors of Alexander the Great, to a part of his empire.

§ *Cyprus*.—A large island in the Mediterranean Sea, lying opposite to Seleucia, at the distance of about 100 miles. It is about 200 miles long.

|| *Salamis*.—One of the four chief towns in Cyprus lying on the eastern end, opposite to Seleucia?

synagogues of the Jews: and they had also John as their assistant. And when they had gone through the whole isle, even to Paphos,* they found a certain magician, a false prophet, a Jew, whose name was Bar-jesus: who was with the deputy† of the country, Sergius Paulus, a prudent man. He, having called for Barnabas and Saul, begged to hear the word of God. But Elymas the magician (for thus his name is interpreted,) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Spirit, looked steadfastly at him, and said, O full of all deceit and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the straight paths of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time.‡ And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now Paul, and those that were with him, sailed from Paphos, and came to Perga§ in Pamphylia: and John departed from them, and returned to Jerusalem; but they went through the country

* *Paphos* lay on the other, or western end of the isle. It was a town celebrated for its profligacy.

† *Deputy* or Proconsul.—The governor under the Roman Emperor.

‡ *For a time*.—It is remarkable that the first miracle recorded as being performed by Paul, was the inflicting on another the same rebuke which had checked *himself* in his career of opposition to the Gospel—namely, a *miraculous temporary blindness*. We know how Paul profited by this rebuke: of Elymas nothing more is recorded.

§ *Perga*.—They crossed over from Paphos to the coast of Asia Minor, where was the city of Perga, the chief town of the district or province of Pamphylia.

from Perga, and came to Antioch* in Pisidia, and went into the synagogue on the sabbath-day, and took their seats.† And, after the reading of the law and the prophets,‡ the rulers of the synagogue sent unto them, saying, Men and brethren, if ye have any word of exhortation for the people, speak.

Then Paul stood up, and after beckoning with his hand, said,

Men of Israel, and ye that fear God,§ hearken. The God of this people of Israel chose our fathers, and lifted up the people when they dwelt as strangers in the land of Egypt, and with a high arm he brought them out of it. And about the time of forty years he bore with their behaviour in the wilderness. And, having destroyed seven nations in the land of Canaan, he divided their land among them by lot. And, after these things, for about four hundred and fifty years, he gave them judges, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benja-

* This *Antioch* is to be carefully distinguished from Antioch in Syria, from whence the apostle and his companions were sent out.

† *Took their seats.*—Not merely sat down, but took seats as teachers; for the rulers of the synagogue, observing this, sent to them, to ask whether they had any address to make to the people.

‡ *After the reading, &c.*—The books of Moses (called the law) were divided into sections, one of which was read every Sabbath, so that the whole was read in the course of the year. And the section from the law was accompanied with a passage from the writings of the prophets. After the reading, the meaning was explained to the people. Deut. i. and Isaiah liii. are still read in the synagogues on the same Sabbath; and from the strain of the Apostle Paul's discourse, which follows, it is probable that these were the portions read at this time.

§ Paul here addresses himself both to Jews and to devout Gentiles, *Children of the stock of Abraham*, and *Whosoever feareth God*.

min, during forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after my own heart, who shall fulfil all my will. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus, after John had preached before his coming, the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, Whom do you think me to be? I am not he: but, behold, one cometh after me, whose shoes of his feet I am not worthy to loose.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God,* to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, not having known him, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And, though they found no cause of death in him, yet they entreated Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days by those who came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we declare to you glad tidings, how that the promise which was made unto the fathers, this promise God hath fulfilled to us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my son, this day have I begotten thee. And that he raised him up from the dead, no more to return to corruption, he declared thus, I will give you the

* See note (§) in preceding page.

sure mercies of David.* Therefore, he saith also in another psalm, Thou wilt not suffer thine Holy One to see corruption. But David, having served his own generation, by the will of God fell asleep, and was gathered to his fathers, and saw corruption: but he, whom God raised again, saw no corruption.

Be it known to you, therefore, brethren, that, through this man, is preached unto you the forgiveness of sins: and from all things, from which ye could not be justified by the law of Moses, every one that believeth is justified by him.

Beware, therefore, lest that come upon you which is spoken of by the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye will not believe, though any one should declare it unto you.

And, when they were going out, the people entreated that these words might be spoken to them the next sabbath. Now when the assembly was broken up, many of the Jews, and of the strangers who worshipped God, followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

And the next sabbath day came almost the whole city† together to hear the word of God. But when the Jews saw the multitudes, they

* Isaiah, lv. 3. *The sure mercies of David*—literally—*the holy things of David, the faithful things*—referring to the promises made to David, that his family should possess the throne for ever; and which promises the Apostle here applies to the Lord Jesus Christ, whom God raised up, of the seed of David, to sit upon his throne.

† *Whole city*.—That is, not only Jews and *devout Gentiles*, but the other Gentiles also. Thus it was that at Antioch in Pisidia the first great harvest was reaped of converts from *idolatry*. The particulars, therefore, of Paul's preaching in this city are recorded; and we are left to take that as a specimen of the way in which the Apostles proceeded in the other cities they visited.

were filled with envy, and contradicted those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas spoke out plainly, saying, It was necessary that the word of God should first be spoken to you: but seeing ye put it from you, and do not judge yourselves worthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the farthest parts of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were set in the way * to eternal life believed.

And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their territory. But they shook off the dust of their feet against them, and came to Iconium.† And the disciples were filled with joy, and with the Holy Ghost.

* *Set in the way.* The word literally signifies to be set in order, drawn up, disposed as an army is for marching, fighting, &c. It is rendered in the Authorized and Rheims version *ordained*. But that word leads the mind to the idea of a decree, without reference to the state of the persons to whom the word ordained is applied. And it certainly was not the intention of the Apostle to state, that all who in Antioch were decreed to eternal life believed *at this time*. The word *disposed* has been proposed by some; but that word does not necessarily suggest the operation of God as the disposing cause. See Luke ix. 62. No man looking back is *fit* for the kingdom of heaven. And Acts xvi. 14. *Whose heart the Lord opened.* The word in the text seems to combine the ideas conveyed by these two passages.

† *Iconium.*—The capital city of Lycaonia, a province of Asia Minor.

QUESTIONS ON LESSON XI.

- Who were assembled with the Church at Antioch?
 Where was this Antioch?
 How were they employed?
 When they were so employed, what did the Holy Spirit say to them?
 How did they fulfil this direction?
 Where did Barnabas and Saul go to?
 Where did they sail to from Seleucia, and what town did they first visit?
 Who attended upon them?
 What other town did they visit in Cyprus?
 Relate what happened in Paphos?
 What name is given to Saul after this?
 From Paphos whither did they sail?
 What took place at Perga?
 What town did they next visit?
 What did they do there?
 What was the object of Paul's address?
 Of what did he remind them from the Old Testament?
 What did he tell them respecting John the Baptist?
 What did he tell them respecting Jesus Christ?
 How did he show that the resurrection of Jesus Christ was foretold?
 What warning did he give them?
 What effect had this address upon the people?
 How did the Jews behave?
 What did Paul and Barnabas then determine to do?
 What did the Jews then do?
 What did Paul and Barnabas then do, and to what town did they go?
 Where is Iconium?

LESSON XII.

Paul and Barnabas remain at Iconium—they are driven away and proceed to Lystra—there Paul heals an impotent man, and is afterwards stoned, but recovers—they go on to Derbe—they return to Lystra, Iconium, Antioch, Perga, and then sail to Antioch in Syria, which ends Paul's first missionary journey.

FROM ACTS, XIV.

AND it came to pass in Iconium, that they
 N. T.—PART 2.

went both together into the synagogue of the Jews, and spoke to such effect, that a great multitude, both of the Jews and also of the Greeks, became believers. But the unbelieving Jews stirred up the minds of the Gentiles, and made them ill affected towards the brethren. A long time, therefore, they tarried, speaking boldly [in reliance] upon the Lord, who gave testimony to the word of his grace, and granted that signs and wonders should be done by their hands.

But the multitude of the city was divided: and some were with the Jews, and some with the apostles. And when there was an assault made, both by the Gentiles, and also by the Jews with their rulers, to ill-treat them and to stone them, they, coming to the knowledge of it, fled to Lystra and Derbe, cities of Lycaonia, and to the country that lies round about: and there they preached the Gospel.

And there was sitting a certain man at Lystra, without power in his feet, being a cripple from his birth, who never had walked. This man heard Paul speak: who, steadfastly looking upon him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet; and he leaped up, and walked. And when the multitude saw what Paul had done, they lifted up their voices, saying, in the language of Lycaonia,* The gods are come down to us in the likeness of men. And they called Barnabas Jupiter; and Paul Mercury,† because he was the chief speaker.

* This was probably some barbarian dialect or language, such as Paul and Barnabas would not have been likely to have learned by natural means. But having the gift of tongues, they could, and doubtless did, address the people in that language.

† There was a story in ancient times that Jupiter and Mercury once did visit the earth together, and were entertained by Lycaon, from whom the Lycaonians were suppo-

The priest also of Jupiter, whose image was in front of their city,* brought oxen and garlands unto the gates, and wished to sacrifice with the people. But when the apostles, Barnabas and Paul, heard this, they rent their clothes, and ran out among the people, calling, and saying, Sirs, why do ye these things? We also are men of like feelings with you, and proclaim unto you, that ye should turn from these follies unto the living God, who made heaven, and earth, and the sea, and all things that are therein, who, in times past, suffered all the heathen to walk in their own ways; nevertheless he left not himself without witness in that he did good, giving you from heaven, rain and fruitful seasons, filling your hearts with food and gladness. And, it was with difficulty, that thus speaking, they restrained the people from doing sacrifice to them.

But there came Jews from Antioch and Iconium. And they, having won over the people, and stoned Paul,† drew him out of the city, supposing he had been dead. But, as the disciples stood round about him, he rose up, and came into the city: and the next day, he departed with Barnabas to Derbe.

And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, con-

sed to be descended. This may account for their so suddenly supposing these two fabulous gods to be disguised in the persons of Paul and Barnabas.

* *Which was before the city.* The meaning probably is that the priest who officiated in a temple of Jupiter, that was before the gates of the city.

† *Stoned Paul.* This seems to have been done by the Jews, who persuaded the people to permit them to inflict on Paul that which was peculiarly a Jewish punishment. They doubtless persuaded the people that Paul was a wicked magician; which is what they taught respecting Jesus himself.

firming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through many afflictions, enter into the kingdom of God. And when they had ordained them presbyters * in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And when they had passed through Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down to Attalia: and thence sailed to Antioch,† from whence they had been recommended to the grace of God, for the work which they had fulfilled.

And when they were come, and had assembled the Church, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.‡ And they remained a long time with the disciples.

QUESTIONS ON LESSON XII.

- WHAT took place at Iconium?
 - What induced Paul and Barnabas to leave Iconium?
 - Where did they go?
 - What miracle was wrought at Lystra?
 - What effect had this miracle on the people?
 - Whom did they imagine Paul and Barnabas to be?
 - Why did Paul and Barnabas rend their clothes?
 - What did the people intend to do to them?
 - How were they prevented?
 - How were Paul and Barnabas afterwards treated in Lystra?
 - Who so treated them?
-

* *Presbyters* or Elders.—A general name for those who were appointed to take charge of the churches; called so because they were usually experienced men, advanced in life.

† *Antioch*. This is Antioch in Syria from whence they set out.

‡ That is, to the *idolatrous* Gentiles. To the *devout* Gentiles the door had been opened, when Cornelius and his friends were converted. Thus was finished the first missionary journey undertaken by the Apostle Paul.

Where did they go to from Lystra ?

After leaving Derbe, where did they go ?

When they returned to Perga, how did they proceed ?

When they arrived at Antioch in Syria, what did they do ?

LESSON XIII.

Disputation excited respecting the Gentile Christians being circumcised, and keeping the law of Moses. The assembly at Jerusalem to decide this question, and the issue of the conference.

FROM ACTS, XV. 1—35.

AND certain men came down from Judea, and taught the brethren, saying, Unless ye be circumcised according to the institutions of Moses, ye cannot be saved. So Paul and Barnabas, having had no small contest and disputation with them, they determined that Paul and Barnabas, and some others of them, should go up to Jerusalem* unto the apostles and elders about this question. They then, being brought on their way by the church, passed through Phœnicia, and Samaria, declaring the conversion of the Gentiles. And they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received by the church, and by the apostles and elders, and

* *To Jerusalem.*—Jerusalem would have appeared to mere politicians the most improper place that could have been selected, for the determination of this controversy, because the inhabitants of Jerusalem had a strong worldly interest in the Gentiles being constrained to look upon that city, as the great centre of their religious worship, as it had been that of the Jews. But the result showed that the Apostles acted under the direction of God, for the question being determined contrary to the worldly interests and prejudices of the people of Jerusalem, the determination acquired peculiar weight in consequence of its issuing from that city.

they declared all things that God hath done with them.

But certain believers, of the sect of the Pharisees, stood forward, saying, that it is necessary to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders assembled to consider of this matter. And when there had been much discussion, Peter rose up, and said to them, Brethren, ye know how that, in the beginning,* God made a selection among us,† that by my mouth the Gentiles should hear the word of the Gospel, and believe. And God, who knoweth the hearts, bore witness to them, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now, therefore, why do ye try the patience of God, to put a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear?‡ since it is not through the ceremonies of the law, but through the grace of the Lord Jesus Christ, that we, as well as they, trust to obtain salvation.

Then all the multitude kept silence, and listened to Barnabas and Paul, relating what miracles and wonders God had wrought among the Gentiles by them. And after they were silent, James answered, saying, Brethren, listen to me: Simeon§ hath related how God at first did visit men to

* *In the beginning.*—i. e. the early arrangements made for preaching to the Gentiles. Peter here states the origin of the whole dispute and discussion.

† *Of us.*—Literally, *in us*, a Hebrew form of speech.

‡ *Able to bear.*—"Which had been a grievous burden to us." And he adds, that, after all, it is not by virtue of these ceremonial observances, but through the grace of the Lord Jesus Christ that even we Jews, as well as the Gentiles, have the hope of salvation.

§ *Simeon*, i. e. Simon Peter.

receive from among the Gentiles a people* for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins of it, and I will set it up; That the residue of men may seek after the Lord, and all the Gentiles, who are called after my name, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my decision is, that we trouble not those who, from among the Gentiles, turn to God; but that we write to them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses has from ancient times in every city them that preach him, being read in the synagogues every sabbath-day.

Then it seemed good to the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The apostles, and elders, and brethren, to the brethren who are of the Gentiles in Antioch, and Syria, and Cilicia, saluting them. Seeing we have heard, that certain persons who went out from us have troubled you with words, unsettling your minds, directing you to be circumcised, and to keep the law; to whom we gave no such command; it has appeared good to us, being assembled with one accord, to send chosen men to you, with our beloved Barnabas and Paul; who have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth. For it hath seemed good to the Holy Ghost, and to

* *A people.*—i. e. a people of God as distinguished from the nations, or heathen which they formerly had been.

us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye will do well. Fare ye well.

So, having been dismissed, they went to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and strengthened them. And after they had tarried for some time, they were let go in peace by the brethren to those who had sent them. But it seemed good to Silas to abide there still. And Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

WORDS, &C. TO BE EXPLAINED IN LESSON XIII.

Institutions,	Tabernacle,	Decision,
Conversion,	Residue,	Hazarded.
Discussion,		

QUESTIONS ON LESSON XIII.

- WHAT dispute arose in the Church?
- Where was it begun?
- Who began it?
- Who resisted them?
- What measures were adopted to decide it?
- Who opposed the Apostles in Jerusalem?
- Who came together to consider the matter?
- Who first addressed the assembly?
- What argument did he use?
- Who spoke after Peter; and what did they say?
- Who spoke after them?
- What judgment did he pronounce?
- Was this agreed to?
- What measures were taken to make it known?
- Who were sent with the letters?
- Where did they go to?
- What was the effect produced by the letters?
- Where did Paul and Barnabas remain?
- How were they employed?

LESSON XIV.

Paul's second missionary journey—Barnabas and Paul separate from one another—Paul comes to Lystra, and there finds Timothy, whom he takes with him—a vision appears to him, which determines him to go to Macedonia—he comes to Philippi, where he meets with Lydia—expels a demon from a young woman—is cast into prison—the prison opened by an earthquake—the jailer is terrified, but afterwards converted to the faith—Paul is released from the prison, and proceeds to Thessalonica.

FROM ACTS, XV. AND XVI.

AND after some days, Paul said to Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they go on. And Barnabas proposed to take with them John, whose surname was Mark. But Paul thought it good not to take with them him who had departed from them from Pamphylia, and went not with them to the work. Then arose a dissension,* so that they departed one from the other; and Barnabas took Mark, and sailed unto Cyprus; but Paul, having chosen Silas, went forth, being commended by the brethren to the grace of God.

And he went through Syria and Cilicia, con-

* *Then arose a dissension.* Paul was intent only on the service of God; Barnabas was too partial to his relation John Mark. We here lose sight of Barnabas, having no further intimation in this book of his movements. It is interesting to observe, however, that Paul retained no displeasure against John Mark. Thus in writing to the Church at Colosse, he directs the brethren, that if Mark came to them they should receive him, Col. iv. 10. And in writing to Timothy, a short time before his death, he directs him to bring Mark to him, "for," adds he, "he is profitable to me for the ministry."

firming the churches. And he came to Derbe and Lystra;* and, behold, a certain disciple was there, named Timotheus, the son of a Jewish woman, who was a believer; but his father was a Greek. This man was well reported of by the brethren that were at Lystra and Iconium, and him Paul wished to go forth with him, and took and circumcised him, because of the Jews who were in those places: for they all knew that his father was a Greek. And, as they went through the cities, they delivered to them the decrees to observe, that were ordained by the apostles and elders who were at Jerusalem. Thus the churches were settled in the faith, and increased in number daily.

Now, when they had gone throughout Phrygia and the region of Galatia, and were forbidden by the Holy Spirit to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the spirit of Jesus suffered them not. And they, passing by Mysia,† came down to Troas.

And a vision during the night appeared to Paul: a man of Macedonia was standing and praying him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we† endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them. Therefore sailing from

* *Derbe and Lystra.*—See Lesson xii.

† Phrygia, Galatia, Asia, Mysia, and Bithynia, were all districts in Asia Minor. Asia here mentioned, was a small province on the shores of the Archipelago, peopled by Greeks, the capital of which was Ephesus. Troas was a town on the sea coast, said to be situated a few miles from the celebrated city Troy, and gave its name to a small district, of which it was the capital.

† *We, us.*—These words show that Luke, the writer of this book, here accompanied the Apostle on his journey.

Troas, we came direct to Samothracia,* and the next day to Neapolis;† and from thence to Philippi,‡ which is the chief city of that part of Macedonia, a colony: and we were in that city tarrying certain days.

And on the sabbath, we went out of the city by a river-side, where a place of prayer was appointed;§ and we sat down, and spoke to the women who were assembled.

And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, who worshipped God,|| was hearing. And the Lord opened her heart to attend to the things which were spoken by Paul. And, when she was baptized, and her household, she intreated us, saying, If ye have judged me to be a believer in the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we went to the place of prayer, a certain maid-servant, possessed with a

* *Samothracia*.—An Island of the Archipelago, lying in the direction from Troas to Macedonia.

† *Neapolis*.—A city of Macedonia.

‡ *Philippi*.—A large city further inland than Neapolis. It was built by Philip, the father of Alexander, usually called the Great; but afterwards, when the Romans took possession of Macedonia, it became a Roman colony.

§ *A place of prayer was appointed*.—It was the practice of the Jews, in whatever city a sufficient number of them resided to erect a synagogue; but when the number in the city was not sufficient to warrant the erection of a synagogue, they appointed a place of prayer, usually out of the city a little way. These places of prayer were small buildings, as chapels or oratories; sometimes they were merely places sheltered by trees. They were always near water, which the Jews required for their purifications. The Apostle seems to have waited till the Sabbath, that he might have an opportunity of meeting with those Jews, who were accustomed to assemble for prayer.

|| i. e. A devout Gentile, a proselyte of the gate.

spirit of divination,* met us, who brought her masters much gain by soothsaying:† she followed Paul and us, and cried, saying, These men are the servants of the most high God, who proclaim to us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same instant. And when her masters saw that the hope of their gains was gone, they laid hold on Paul and Silas, and dragged them into the marketplace to the rulers, and having brought them to the magistrates, they said, These men do exceedingly trouble our city, being Jews. And they teach customs which are not lawful for us to receive, nor to practise, being Romans. And the multitude rose up on them: and the magistrates having rent off their clothes, commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, put them into the inner prison, and made their feet fast in the stocks. And at midnight, Paul and Silas prayed, and sang praises to God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the chains of all were loosed. And the jailer, awaking out of his sleep, and seeing the doors of the prison open, drew his sword, and was going to kill himself, supposing that the prisoners had

* *Of divination*, or of Python, whence the title of one of the imaginary gods of the heathen, the Pythian Apollo. A spirit of Python was a name given to that impulse, whether pretended or occasioned by the agency of evil spirits, under the influence of which, persons professed to foretell future events.

† *Soothsaying* or fortune-telling.

escaped. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and trembling, fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy household. And they spoke the word of the Lord to him, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And when he had brought them into his house, he set food before them, and rejoiced with all his house, in having become a believer.

And, when it was day, the magistrates sent the serjeants, saying, Let these men go. And the keeper of the prison told these words to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us publicly uncondemned, being Romans,* and have cast us into prison; and now do they thrust us out secretly? nay, verily; but let them come themselves and fetch us out.

And the serjeants told these words to the magistrates: and they were afraid, when they heard that they were Romans. And they came, and entreated them, and brought them out, and requested them to go out of the city.

And when they were come out of the prison,

* *Being Romans.* The Romans had good laws for the protection of Roman citizens, while they were trampling on the liberties of other nations. Paul possessed the rights of Roman citizenship, and it would appear Silas also; and the magistrates, by imprisoning and scourging Roman citizens, without a regular trial and condemnation, expose themselves to very heavy penalties.

they went into the house of Lydia : and after seeing the brethren, they comforted them, and departed.

WORDS, &c. TO BE EXPLAINED IN LESSON XIV.

Colony,	Soothsaying,	Serjeants.
Divination,	Stocks,	

QUESTIONS ON LESSON XIV.

- WHAT proposal did Paul make to Barnabas?
 What did Barnabas propose?
 Did Paul agree to this proposal?
 What was the consequence of this difference?
 Where did Barnabas go to?
 Where did Paul go to?
 Whom had he with him?
 What had previously happened at Lystra and Derbe?
 (See former Lesson.)
 Whom did he find there?
 What is said of the parents of Timothy?
 What is the region now called, in which are Phrygia,
 Galatia, Asia, Mysia, Bithynia, and Troas?
 Relate what Paul did with respect to these places severally,
 Where did he determine to go to from Troas?
 What led him to this determination?
 What island did he first reach?
 And to what town next day? Where is that town?
 Where did he next arrive?
 What description of city was Philippi,
 Whom did he meet there?
 Where did he meet her?
 What took place in consequence of this meeting?
 Who followed Paul and Silas when they were going to the
 place of prayer?
 What did they do to her?
 How did her masters behave?
 Why did they behave so?
 What did the magistrates do in consequence?
 How were Paul and Silas occupied in the prison?
 What happened when they were so occupied?
 How was the jailer affected?
 What did he do when Paul called to him?
 What question did he put to Paul?
 What answer did Paul give?

What then took place?
 How did he then treat Paul and Silas?
 What message did the magistrates send?
 What answer did Paul give?
 How did the magistrates then behave?
 What did Paul and Silas do previous to their departure
 from Philippi?

LESSON XV.

Paul and his company proceed to Thessalonica—and from thence to Berea—the Berean Jews search the Scriptures, to ascertain whether the things which Paul said were so—he goes to Athens—disputes with the Jews in the Synagogue, and with the proselytes in the market places—certain philosophers find him, and bring him to the Areopagus, where he declares his doctrine—and some believe.

FROM ACTS XVII.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica,* where was a synagogue of the Jews: and Paul, according to his custom, went in to them, and, for three sabbath days, reasoned with them out of the scriptures, explaining and setting forth, that the Christ† must needs have suffered, and risen again from the dead, and that this Jesus, whom I

* *Thessalonica*, the metropolis of Macedonia, and a town of great trade, being a sea-port. Amphipolis and Appollonia were towns lying in his way, between Philippi and Thessalonica.

† *The Christ*—i. e. The anointed, or the Messiah. The Apostle showed from the Old Testament, that the Messiah—the Saviour of the world, when he should come, was to suffer, and rise from the dead.

preach unto you, is the Christ. And some of them were persuaded, and associated themselves with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews who did not believe, moved with envy, took to them some of the worthless persons who hung about the markets,* and collected a mob, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And, not finding them, they dragged Jason and certain brethren to the rulers of the city, shouting, These that have turned the world upside down are come hither also; and Jason has received them: and these all transgress the decrees of Cæsar, saying that there is another king, one Jesus. And they alarmed the people and the rulers of the city, when they heard these things. And having taken security of Jason,† and of the rest, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: and they, when they were come thither, went into the synagogue of the Jews. Now these were more noble‡ than those in Thessalonica, in that they received the word with all readiness, searching the scriptures daily, whether these things were so. Accordingly many of them believed; also of honourable women who were Greeks, and of men, not a few.

But when the Jews of Thessalonica had knowledge that the word of God was preached by Paul at Berea, they came thither also, and stirred up

* *Who hung about the markets*, literally, *certain worthless men of the markets*, by which description was meant, those who spent their time idling in the market places, living chiefly by fraud and pilfering,—the very dregs of society, who were always ready for any mischief.

† *Taken security*. Probably they took security that Paul and his companions should leave the city immediately.

‡ *More noble*, i. e. Of more just and liberal mind.

the populace. And then, immediately, the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus remained there still. And they that conducted Paul brought him as far as Athens:* and receiving a commandment to Silas and Timotheus that they should come to him with all speed, they departed.

Now, while Paul was waiting for them at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry. Therefore, he disputed in the synagogue with the Jews, and with the devout persons,† and in the market-place daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics,‡ encountered him. And some said, What will this

* *Athens.* One of the most celebrated cities of Greece and indeed of the world. It was the very seat of literature and the arts. The people in the days of Paul were gay and dissipated, fond of speculation and disputation on all subjects, entertaining a high opinion of themselves, and holding all other nations in contempt. No state of mind could be more unfavourable to the reception of the Gospel than this.

† *Devout persons.* Gentiles who worshipped the God of Israel along with the Jews.

‡ *Epicureans and Stoics.* These were two opposing sects of philosophers. Epicurus, the founder of the former sect, taught that all happiness lay in pleasure; by which, as he explained himself, he meant well regulated affections, and the proper use of external things. His followers, however, soon adopted the more grovelling view of pleasure, and gave themselves up to the grossest profligacy. They denied the immortality of the soul, a future state, and a Divine providence. The Stoics were called so from *Stoa*, which signifies a porch, because Zeno their founder held his school in a porch or portico. The Stoics were an austere sect, affecting to set themselves above all causes of pain and distress, by mental efforts. They held that all events happen by a fatal necessity, and that happiness consists in living agreeably to nature and reason. The leading characteristic of the Epicureans was sensuality; that of the Stoics was pride.

babbler say? Others, He seemeth to be a proclaimer of foreign gods : because he proclaimed to them the good tidings of Jesus, and the resurrection. And they took him, and brought him to Areopagus,* saying, May we know what this new doctrine is whereof thou speakest, for thou bringest certain strange things to our ears ; we would know, therefore, what these things mean. (For all the Athenians and strangers † who were there spent their time in nothing else, but either in telling or hearing some new thing.)

Then Paul stood in the midst of the Areopagus, and said, Ye men of Athens, I perceive that in all things ye are more than others given to the fear of your Gods.‡ For, going through the city, and observing your sacred things, I found an altar with this inscription, TO AN UNKNOWN GOD. Him, then, whom ye know not, while ye worship, I declare unto you ;—the God that made the world and all things therein. He, being Lord of heaven and earth, dwelleth not in temples made with hands. Neither is he served with men's hands, as though he needed any thing, for he himself giveth to all life, and breath, and all things ; and hath made of one blood every nation of men to dwell on all the face of the earth, and hath determined the times before appointed, and the limits of their habitation ; that they should seek the Lord, if indeed they would grope after him, and find him, though he be not far from every

* *Areopagus*,—i. e. The hill of Mars ; which was a hill in Athens, on which was held one of the most celebrated courts of that city. Whether Paul was brought before the court of Areopagus, or only to the hill of Areopagus, is not very clear.

† *Strangers*. Athens was a great resort of strangers, who were attracted by its celebrity for elegance and politeness.

‡ *Fear of your Gods*,—i. e. The Gods of the heathen, which are no Gods but dæmons, supposed invisible spirits.

one of us: for by him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Deity is like to gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God overlooked;* but now commandeth all men every where to repent; because he hath appointed a day, in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath offered assurance to all men, in that he hath raised him from the dead.

Now, when they heard of the resurrection of the dead, some mocked:† but others said, We will hear thee again about this matter. So Paul went out from among them. Yet, certain persons adhered to him, and believed: among whom was Dionysius the Areopagite,‡ and a woman named Damaris, and others with them.

WORDS, &C. TO BE EXPLAINED IN LESSON XV.

Devout,	Limits,	Areopagite.
Areopagus,	Overlooked,	

QUESTIONS ON LESSON XV.

WHERE did the apostle go to after leaving Philippi?
In what kingdom was Thessalonica?

* *Overlooked*, rendered also *winked at*. The meaning is not that God disregarded the sin of idolatry in these times of ignorance; still less that he connived at it; but merely that he did not directly interpose to prevent it. He suffered it to go on, without any immediate remedy applied to it. But now he does interpose directly, commanding all men every where to repent of it.

† *Some mocked*. They thus rudely interrupted Paul's discourse before he had even mentioned the name of Jesus.

‡ *Areopagite*. A member of the court of Areopagus, in some respects the highest and most honourable public body in Athens.

- How long did he continue there ?
 How was he employed ?
 What circumstances led to his removing from it ?
 Where did he go from Thessalonica ?
 How did the Jews at Berea receive him ?
 What character is given of them, and why ?
 What circumstances constrained him to leave Berea ?
 Where did he then go ?
 In what country was Athens ?
 What did he see remarkable in Athens ?
 How was he affected by seeing this ?
 What did he do in consequence of this ?
 Who encountered him ?
 Where did they bring him to ?
 What was Areopagus ?
 What did they say to him there ?
 What did he tell them he had seen remarkable in Athens ?
 Whom did Paul propose to declare to them ?
 How did he describe God whom he declared to them ?
 What inference did he draw from what he had said about God ?
 How did they receive his discourse ?
 Did any one believe ?
 What were their names ?
 Who was Dionysius ?

LESSON XVI.

Paul leaves Athens and goes to Corinth, where he meets with Aquila and Priscilla—The Jews of the synagogue oppose him, and he goes to the house of Justus—The Jews bring him before Gallio the deputy—After remaining some time, he returns to Antioch in Syria.

FROM ACTS, XVIII.

AFTER these things, Paul departed from Athens, and came to Corinth ;* and found a certain Jew

* *Corinth* had been a large, commercial, wealthy city of Greece, situated on an isthmus between two inlets or gulfs, the one of which, called the Corinthian gulf, opened towards

named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because Claudius* had commanded all Jews to depart from Rome), and came to them. And because he was of the same trade, he remained with them, and wrought (for by their occupation they were tent-makers.) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timothy were come from Macedonia, Paul applied himself earnestly to the word, and testified to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook his garment, and said unto them, Your blood be upon your own heads; I am clear: from henceforth I will go unto the Gentiles.

And he departed thence, and entered into the house of a certain man, named Justus, one that

the Adriatic; the other, called the Saronic gulf, opened into the Archipelago. Corinth had been the capital city of Achaia, one of the most celebrated states of the Peloponnesus, that peninsula which is now called the Morea. It had two ports, that which was upon the western, or Corinthian gulf, called Lechæum, and that which was on the eastern or Saronic gulf, called Cenchrea. It had also been celebrated for its splendour, its luxury, and the dissolute profligacy of its inhabitants. When the Romans took possession of Greece they destroyed the ancient city of Corinth; but the site of it being important in a military and commercial point of view, they afterwards rebuilt it, sent a colony of Romans to occupy it, and made it the capital of their province of Achaia, which included the whole of Greece except Macedonia.

* *Claudius*, the Roman Emperor, banished the Jews from Rome, in consequence of tumults raised by them. Suetonius, a Roman Historian, says it was at the instigation of one Chrestus. This was a common Greek name, and he probably mistook it for Christus or Christ. The tumults might probably be occasioned by the assaults made on the Christians by the unbelieving Jews, similar to those at Lystra, Thessalonica, Berea, Corinth, &c.

worshipped God,* whose house was adjoining to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his household, and many of the Corinthians hearing, believed, and were baptized. And the Lord said to Paul in the night by a vision, Be not afraid, but speak, and be not silent: for I am with thee, and no man shall lay hands on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching among them the word of God.

And when Gallio was made deputy† of Achaia,‡ the Jews, with one accord, assaulted Paul, and brought him to the judgment-seat, saying, This person persuadeth men to worship God contrary to the law. And when Paul was about to open his mouth, Gallio said unto the Jews, If there were any matter of wrong, or wicked deceit, O ye Jews, it were reasonable that I should bear with you: but if the question be about words and names, and about your law, look ye to it: for I will be no judge of such matters. And he drove them from the judgment-seat. Then all the Greeks took hold of Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of these things.

And Paul tarried yet a good while, and then, having taken leave of the brethren, sailed thence into Syria, and with him, Priscilla and Aquila: having shorn his head in Cenchrea:§ for he had

* *One that worshipped God.*—i. e. A Gentile proselyte to the Jewish religion.

† *Deputy* or Proconsul.—Governor under the Roman Emperor. Gallio was the younger brother of Seneca, the philosopher, and was much commended for the suavity of his manners.

‡ *Achaia.* See above note on Corinth.

§ *Cenchrea.* See above note on Corinth.

a vow.* And he came to Ephesus,† and left them there: but he himself entered into the synagogue, and reasoned with the Jews. But when they desired him to remain longer time with them, he consented not: but took leave of them, saying, I must, by all means, keep the feast that approaches in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cesarea,‡ and had gone up and saluted the Church, he went down to Antioch.§

QUESTIONS ON LESSON XVI.

- WHERE did Paul go to from Corinth?
 Where was Corinth? Describe it.
 Whom did he meet there?
 Who joined him there, and where did they come from?
 How did the Jews in the synagogue conduct themselves?
 Who among them became believers?
 Who else became believers?
 What was done to encourage Paul?
 How long did he continue thus engaged?
 What happened at the end of that time?
 Who was governor of Achaia?
 What and where was Achaia?
 What accusation did the Jews bring against Paul?
 What reply did Gallio make?
 What did the Greeks do?
 Where did Paul then sail to?
 What places did he visit on the way?
 Where and what was Cenchrea?
 Where was Ephesus?
 Where was Ccsarea?
 Where was Antioch?

* *A vow.* The vow of the Nazarite. Paul studiously showed his observance of the Jewish law, that he might avoid giving offence to his fellow countrymen. He became as a Jew to the Jews, that he might gain the Jews.

† *Ephesus.* A large city on the coast of Asia Minor, which will be more fully noticed in a following lesson.

‡ *Cesarea.* See former Lesson.

§ *Antioch.* The city from whence he set out. Thus ended Paul's second Missionary journey.

LESSON XVII.

Paul sets out on his third Missionary journey—passing through Asia Minor—he comes to Ephesus—Apollas had been there, but had gone to Corinth—Paul finds certain disciples acquainted only with the baptism of John—and lays his hands on them—He preaches and works miracles—Certain exorcist Jews overpowered—Demetrius excites a tumult, which is stilled by the town Clerk—Paul leaves Ephesus, and goes to Macedonia.

FROM ACTS, XVIII. XIX. AND XX.

AND after he had spent some time [in Antioch,] he departed, and went regularly over the Galatian territory and Phrygia, strengthening all the disciples.

And a certain Jew named Apollos, an Alexandrian * by birth, a learned man, came to Ephesus,† being mighty in the Scriptures. This

* *Alexandria.* A celebrated city of Egypt, where many Jews were congregated, and where they had a magnificent synagogue. Apollos had either heard John the Baptist himself, or had been instructed by some of his disciples: and, filled with zeal, he had gone forth to proclaim to his brethren what he had heard, the near approach of the kingdom of heaven.

† *Ephesus.* A large and splendid Greek city on the Asiatic coast of the Archipelago, the capital of the Roman province of Asia. It was celebrated for a magnificent temple erected to the imaginary goddess Diana, which was accounted one of the seven wonders of the world. A flourishing church was established here, in which Timothy laboured for a time, and afterwards, it is said, the Apostle John. It was one of those churches, to the angels, i. e. bishops or pastors, of which John was directed by the Lord, when he appeared to him in vision in the island of Patmos, to address epistles, as recorded in the book of Revelations. It is now a desolate waste, covered over with the relics of its ancient magnificence, occupied by some wretched huts, interspersed with the habitations of a few poor herdsmen and farmers.

man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue. But when Aquila and Priscilla* had heard him, they took him to them, and expounded to him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren encouraging him, wrote to the disciples to receive him: and he, when he was come, greatly profited, through grace, the believers. For he mightily confuted the Jews, before the people, showing by the scriptures, that Jesus was the Christ.

And it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper districts,† came to Ephesus, and finding certain disciples, he said to them, Have ye received the Holy Spirit since ye believed? And they said to him, Nay, we have not so much as heard whether there be any Holy Spirit given. And he said to them, Unto what‡ then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying to the people, that they should believe in him who was to come after him, that is, in Christ Jesus. When they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy

* *Aquila and Priscilla.* See former Lesson.

† *Upper districts.*—i. e. The inland districts, as Galatia and Phrygia. The Greeks always spoke of going *down* to the sea, and *up* to the interior.

‡ *Unto what.*—i. e. Unto what name or unto what doctrine, or profession were ye baptized? They answered, Unto the baptism of John, that is John the Baptist. Paul then explained in what the doctrine or profession implied in Christian baptism differed from that which was implied in the baptism of John.

Spirit came on them ; and they spoke in [different] languages, and prophesied. And they were in all about twelve men.

And he went into the synagogue, and spoke boldly during three months, reasoning upon and urging the things concerning the kingdom of God. But when some were hardened, and believed not, but spoke evil of the way [of the Lord] before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of one Tyrannus. And this continued during two years ; so that all they who dwelt in Asia,* heard the word of the Lord Jesus, both Jews and Greeks. And miracles of no ordinary kind did God work by the hands of Paul : so that there were carried to the sick, handkerchiefs or aprons from his person, and the diseases departed from them, and the evil spirits went out of them.

Then some of the wandering Jewish exorcists, took upon them to call over those who had evil spirits, the name of the Lord Jesus, saying, I adjure you by Jesus, him whom Paul preaches. And there were about seven, the sons of Sceva, a Jew, a chief priest, who did so. And the evil spirit answered, saying, Jesus I know, and Paul I know ; but who are ye ? And the man in whom the evil spirit was leaped on them, and mastered them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, who dwelt at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who had become believers came, openly confessing, and declaring their [evil] deeds. Many of those also who practised magic brought their books together, and burned them before all men :

* *All who dwelt in Asia.*—i. e. In the province of Asia, or Asia Proper, of which Ephesus was the metropolis.

and they counted the price of them, and found it fifty thousand pieces of silver.* Thus with power the word of God grew and prevailed.

After these things were fulfilled, Paul purposed in his spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that assisted him, Timotheus and Erastus; but he himself staid for a time in Asia. Now at this period there arose no small disturbance about the way [of the Lord.] For a certain man named Demetrius, a silversmith, who made silver temples for Diana,† brought no small gain to the artizans in that trade;‡ whom he called together with the workmen of like occupations,§ and said, Sirs,

* Before the invention of printing, all books were much dearer than they now are, because every copy had to be written, and books of magic being secret were peculiarly dear.

† *Silver temples for Diana.* The temple of Diana at Ephesus was most magnificent. Diana was supposed to preside over medicine, health, sickness, childbirth; also hunting, magic, &c. and had many worshippers at great distances from Ephesus. It was usual for distant worshippers of any of these imaginary gods to have little temples made, containing images of them, which they used when they were at home. And it is probable that Demetrius and his fellow workmen were employed in making such small temples of silver, for the use of those who wished to have them in their own houses, or perhaps to carry about with them.

‡ *Brought no small gain to the tradesmen.* Demetrius was probably a manufacturer and seller of these shrines, and gave employment to many workmen.

§ *Workmen of like occupations.* Other workmen whose business was connected with the temple and its ornaments, as statuaries, painters, embroiderers, &c. and also workmen of every description, whose interest might be affected by the failure of the trade of making these temples. Every selfish motive was called into action against the Gospel. The Jewish opponents appealed to Jewish prejudices; Demetrius to worldly interest, combined with superstition.

ye know that by this trade we have our livelihood. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away a great multitude, saying that those are no gods, which are made with hands: so that there is danger not only that this our trade should fall into disrepute; but also that the temple of the great goddess Diana should be counted as nothing, and her majesty should be destroyed, whom all Asia and the world worships. And when they heard these sayings, they were filled with rage, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion. And, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one impulse into the theatre.* And when Paul wished to go in to the people, the disciples did not suffer it. And certain even of the rulers of Asia,† who were his friends, sent to him, desiring him that he would not adventure himself into the theatre. Some, therefore, were crying one thing, and some another: for the assembly was confused, and the greater part knew not for what purpose they were come together. And they drew Alexander‡ out of the mul-

* *Theatre.* Among the Greeks, the theatre was used as a place of public assembly of every kind, and sometimes served for senate-house, town-hall, forum, &c., and harangues were there addressed to the people. The theatre in Ephesus, it has been ascertained, was within sight of the great temple of Diana, which circumstance would still more increase the rage of the populace.

† *Rulers of Asia or Asiarchs.* These were officers who presided at the religious rites. They were selected from among the more wealthy citizens; and although they held the office only for a year, they continued in courtesy to enjoy the title.

‡ *Alexander.* This tumult was not excited by the Jews, but by the heathen; and the Jews were probably in danger of suffering, by being confounded with the Christians. They,

titude, the Jews putting him forward. And Alexander beckoned with his hand, and would have made his defence to the people. But, when they perceived that he was a Jew, all, with one voice, for about two hours, cried out, Great is Diana of the Ephesians.

And the town-clerk, having appeased the people, said, Why, ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is devoted to the worship of the great goddess Diana, and of the image which fell down from Jupiter;* these things then being undeniable, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, who are neither robbers of temples, nor yet blasphemers of your goddess. If then, Demetrius and the workmen that are with him, have a plea against any man, there are court days, and there are judges; let them go to law with one another. But if ye inquire any thing concerning other matters, it shall be decided in our regular assembly. For we are in danger of being called in question for this day's uproar, there being no cause by which we can give an account of this tumult. And, having said these things, he dismissed the assembly. And, after the uproar was ceased, Paul having called to him the disciples, and embraced them, departed, to go into Macedonia.

therefore, put forward Alexander, an eloquent man, to turn away the rage of the mob from themselves, and to direct it against the disciples.

* *Image that fell down from Jupiter.* The word image is supplied. It was probably a meteoric stone which had fallen from the sky. Such stones are known frequently to have fallen, and, in an age of ignorance and superstition, were very likely to become objects of idolatrous worship. A stone at Mecca, which the Mahometans hold in great veneration, is probably one of these.

WORDS, &c. TO BE EXPLAINED IN LESSON XVII.

Expounded, Confuted, Exorcists, Beckoned.

QUESTIONS ON LESSON XVII.

- How did Paul commence his third missionary journey ?
 Who arrived about this time in Ephesus ?
 What and where was Ephesus ?
 What doctrine did he preach ?
 Who taught him more fully ?
 When did they come to Ephesus ? [See former Lesson.]
 When he left Ephesus, where did he go to ?
 When Paul came to Ephesus, whom did he find there ?
 What did he ask them, and what answer did they make ?
 What did he do to them, and what was the result ?
 Where did he at first preach, and for how long a time ?
 Why did he leave the synagogue, and where did he go to ?
 How long did he continue there ?
 What miracles were wrought by Paul ?
 Who attempted to cast out evil spirits in the name of Jesus ?
 What befel them ?
 What further effect was produced by the preaching of Paul ?
 Where did he then purpose to go ?
 What disturbance arose ?
 Who caused it ; and on what account ?
 What arguments did Demetrius use ?
 What did the workmen do ?
 Where did the people assemble ?
 Did Paul go into them ?
 How was he prevented ?
 Whom did the Jews put forward ?
 What effect was produced by Alexander's appearing ?
 Who stilled the tumult ?
 What did he say ?
 What did Paul do after this disturbance ?

LESSON XVIII.

FROM 2 COR. I. II. VII. VIII. AND IX.

[Soon after the Apostle Paul left Ephesus, as related in the preceding Lesson, he wrote a letter to the Church at Corinth, called his Second Epistle to the Corinthians, in which he alludes to what befel him at Ephesus, and to the state of his mind and occupations after he left that city. The following extracts from that letter throw much light on his character and history.]

For we do not wish you to be ignorant, brethren, of our affliction that befel us in Asia; * how we were exceedingly pressed above our strength, so that we despaired even of life. But we, in ourselves bore the sentence of death, that we might not trust in ourselves, but in God who raiseth the dead; who has delivered us from such danger of death, and doth deliver, in whom we have hope, that he will also yet deliver us; ye also helping by prayer for us, that for the gift obtained for us by the means of many persons, thanks may be given: by many on our account.

For this is the ground of our glorying, the testimony of our conscience that in simplicity and godly sincerity, (not by human wisdom, but by the grace of God,) we have conducted ourselves in the world, and more especially towards you. For we write no other things to you, than those which ye read and acknowledge, and I hope will continue to acknowledge even till the end; even as ye have acknowledged us on our part, that we are a cause of glorying to you, even as ye are to us; [and will be] in the day of the Lord Jesus. And

* *Affliction in Asia.* The Apostle here refers to the tumult created by Demetrius, as related in the former Lesson; and by his expressions here, it would seem that he suffered more, and was in more imminent danger at that time, than the brief narrative in the Acts of the Apostles would have led us to suppose.

in the confidence of this, I purposed formerly to come to you, that ye might have a double benefit, and to pass by you to Macedonia, and again from Macedonia to go to you, and by you to be set on my way to Judea. 2 Cor. i. 8—16.

But being come to the country of Troas, for the furtherance of the gospel of Christ, though a door was opened to me by the Lord: my spirit had no rest on account of not finding Titus my brother. But taking leave of them, I went to Macedonia. ii. 12, 13.

Now when I was come to Macedonia, our flesh had no rest; but, in every respect, we were afflicted: without were contentions, within were fears. But God, who comforts the lowly, comforted us by the presence of Titus, and not by his presence only, but by the comfort with which he had been comforted as to you, when he declared to us your earnest desire, your mourning, your zeal, on my account, so that I rejoiced the more. vii. 5—7.

But we have to inform you, brethren, of the grace of God which has been bestowed on the churches of Macedonia, that in a great trial of affliction, the overflowing of their joy, and their deep poverty has overflowed in the riches of their liberality. For according to their power, I bear them witness, and beyond their power, they were willing of themselves, earnestly begging of us, that we would receive their bounty, and their contribution to the relief intended for the people of God. viii. 1—4.

But indeed, concerning the ministration to the people of God, it is superfluous for me to write to you, for I know your readiness, of which I boast respecting you to the Macedonians, [saying that] Achaia has been prepared for a year past, and your zeal hath stirred up very many. I have however sent the brethren, that our boasting of you, in this respect, may not prove empty, that ye, as we have said, may be prepared. Lest if any Ma-

cedonians come with me, and find you unprepared, we (not to say ye) be put to shame, on account of this confident boasting. Therefore, I thought it necessary to exhort the brethren that they should go to you before, and prepare beforehand your thank-offering,* previously announced, that the same might be ready as a thank-offering, and not as a contribution extorted from covetousness.

Now this I say, he who sparingly sows, shall sparingly reap; whereas he who bountifully† sows, shall bountifully reap. Let every man give as he chooses in his own heart, not grievingly, nor by constraint, for God loveth a cheerful giver. And God is able to make every gift abound to you, that ye, having, in every thing, and, at all times, a sufficiency, may abound in every good work. As it is written, He hath scattered abroad, he hath given to the poor; his righteousness remains for ever. Now may he who supplies seed to the sower, and bread for food, supply seed to you in abundance; and cause the fruits of your righteousness to increase; ye being in every thing enriched for [the exercise of] all liberality, which causes, through us, thanks to be given to God. For the administration of this office not only supplies the wants of the people of God, but redounds to God, in many thanksgivings; (they, through the experiencing of this ministration, glorifying God on account of your obedient profession of the gospel of Christ, and the liberality of your distribution to them and to all;) and in their prayer for you, they longing after you on account of the

* *Thank-offering*, or blessing, a gift bestowed on men, as an expression of gratitude to God.

† *Bountifully*, i. e. from thankfulness to God, and benevolence to men. The word is from the same root with that which is rendered above, thank-offering.

abounding grace of God upon you. Thanks be to God for his unspeakable gift. ix. 1—15.

WORDS, &c. TO BE EXPLAINED IN LESSON XVIII.

Occupations,
Ministration,

Superfluous,
Contribution,

Redounds.

QUESTIONS ON LESSON XVIII.

- AFTER Paul left Ephesus, what did he do ?
 What does he allude to in that letter ?
 Where is that letter to be found ?
 By what title is it known ?
 Where was Corinth ?
 What does he say in his letter, respecting the affliction that befel him in Asia ?
 To what affliction does he there allude ?
 Why is that said to be in Asia ?
 What hope had he of escaping future danger ?
 What did he say was the ground of his glorying ?
 What had he proposed to do with respect to the Corinthians ?
 Why did Paul leave Troas ?
 Where did he go to ?
 What distress had he when he came to Macedonia ?
 How was he relieved ?
 Were the churches of Macedonia rich or poor ?
 What did they do in their poverty ?
 What did Paul expect of the Corinthians ?
 What measures did he adopt to secure their contribution ?
 Why did he send brethren to them ?
 What arguments does he use with them to induce them to be liberal in contributing ?
 What does he say that God is able to do for them ?
 What does he pray God to do for them ?
 What good does he say would flow from their liberality towards the saints, and towards God ?
 For what does he give thanks to God ?

LESSON XIX.

Paul, having remained some time in Macedonia, goes to Greece—after remaining there three months, returns through Macedonia on his way to Syria—he preaches at Troas, where Eutychus being asleep fell from a height—he comes to Miletus, where he sends for the Presbyters of the Church of Ephesus, addresses his farewell discourse to them, and takes leave of them.

FROM ACTS, XX.

Now, when he had gone over these parts [of Macedonia] and had given them much exhortation, he came into Greece. And when he had remained there three months,* on a plot being laid for him by the Jews as he was about to sail for Syria, he took the resolution to return through Macedonia. And there accompanied him, as far as Asia, Sopater the son of Pyrrhus of Berea;

* *Remained three months.* i. e. at Corinth.—He was probably detained there by the affairs of the Church of Corinth, as described in his first letter or epistle to the Corinthians. It is probable also, that he wrote his epistle to the Romans during these three months. That letter was written when he was making a collection for the poor saints in Judea, (Rom. xv. 25—27) as we have already seen he was, when he came at this time to Greece; further, that epistle was written before his imprisonment at Rome, for it appears from chapters 1st and 15th, that he never had been at Rome when he wrote it; and still further he presents the salutation of Gaius and Erastus, chap. xvi. 23, to the brethren at Rome, and both of these were Corinthians. (1 Cor. i. 14. 1 Tim. iv. 20.) These circumstances seem to determine the writing of that epistle to this time.

and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These set out before us, and waited for us at Troas. But we put to sea after the days of unleavened bread,* from Philippi, and came to them to Troas in five days; and there abode seven days. And upon the first day of the week, when we were come together to break bread,† Paul discoursed to them, ready to depart on the morrow, and continued his discourse till midnight. Now there were many lamps in the upper chamber, where we were assembled. And there sat on the window a certain young man named Eutychus, being overpowered with deep sleep: and Paul discoursing long, he sunk down with sleep, and fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and folded him in his arms, and said, Be not troubled; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and conversed a good while, even till break of day, so he departed. And they brought the young man alive, and were comforted not a little.

But we went on to the ship, and sailed for Assos, there intending to take in Paul: for so he had appointed,—he himself purposing to go by land. And when he joined us at Assos, we took him up, and came to Mitylene. And from thence we set sail, and the next day, arrived off Chios; and the next day we ran over to Samos, and tarried at Trogyllium; and the next day we

* *Days of unleavened bread.*—There were seven days from the day of the Passover, during which the Israelites were forbidden to eat leavened bread, or even to have any leaven in their houses.

† *To break bread*, i. e. to partake of the Lord's Supper.

came to Miletus. For it was Paul's determination to sail past Ephesus, that he might not be detained in Asia; for he was hastening,* if it were possible for him, to be at Jerusalem by the day of Pentecost.

Now from Miletus he sent to Ephesus, and called to him the presbyters of the Church. And when they were come to him, he said unto them, Ye know after what manner, from the first day that I came into Asia, I passed the whole of my time with you; serving the Lord with all humility, and with tears, and trials which befel me by the machinations of the Jews; how I kept back nothing that was profitable, so as not to declare it, and teach it to you publicly, and in private houses, earnestly testifying, both to the Jews, and also to the Greeks, [the necessity of] repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, constrained in my spirit, I am going to Jerusalem, not knowing the things that I am to meet with there: except that the Holy Ghost witnesseth in every city, saying that bonds and afflictions await me. But of none of these things do I make any account, neither hold I my life valuable to me, so that I might finish my race with joy, and the ministry which I have received in charge from the Lord Jesus, to give testimony to the good tidings of the grace of God. And now, behold, I know that ye all, among whom I have gone about preaching the kingdom

* *Was hastening.*—Paul sailed from Philippi after the Passover, and the seven days of unleavened bread connected with that feast. The day of Pentecost was fifty days after the Passover, and considering the uncertainty of voyages in the then imperfect state of navigation, he had no time to spare. We shall learn in the account of his voyage from Syria to Rome which follows, the delays to which such voyages were liable.

of God, will see my face no more. Wherefore I take you to witness this day, that I am clear from the blood of all men. For I have not shunned to declare to you all the counsel of God.

Take heed, therefore, to yourselves, and to all the flock in which the Holy Ghost hath made you pastors, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock. Nay, of your own selves shall men arise, speaking things perverted, [from the truth,] to draw away the disciples after them. Therefore watch, remembering, that, for three years, I ceased not to warn every one, night and day, with tears.

And now, brethren, I commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands supplied my necessities, and the necessities of those that were with me. I completely set you an example that by labouring thus, it is necessary to support the feeble; and to remember the words of the Lord Jesus, how he himself said, It is blessed to give rather than to receive.

And, having said these things, he kneeled down, and prayed with them all. And they all wept much, and fell on Paul's neck, and kissed him; sorrowing chiefly on account of the word which he spoke, that they were to see his face no more. And they brought him on his way to the ship.

WORDS, &c. TO BE EXPLAINED IN LESSON XIX.

Put to sea,
Unleavened bread

Off Chios,
Ran over to Samos,

Machinations,
Apparel,

QUESTIONS ON LESSON XIX.

- WHERE did Paul go to from Macedonia?
To what city? (see note.)
How long did he remain there?
How was he employed during that time?
Where did he propose to go to from Corinth?
In what direction did he go?
What induced him to go so far round?
Who accompanied him?
At what time did he sail from Philippi?
Where was Philippi? (see a former Lesson.)
Where did he come to from Philippi?
What took place at Troas?
From Troas where did he go, and how?
How did his companions go to Assos?
What was the course of his voyage from Assos?
What did he do at Miletus?
Why did he not visit Ephesus?
Of what did he remind the Presbyters of the Church of
Ephesus?
What did he tell them he intended to do?
What did he warn them of?
What did he exhort them to do?
What words of the Lord Jesus did he remind them
After this address, what did he do?
What did they do?
Where then did he go to?

LESSON XX.

Paul prosecutes his voyage to Judea—he arrives at Jerusalem—has a conference with James, &c.—he is seen in the temple—an uproar is created—he is assailed by the people—rescued by the Roman officer—He addresses the people from the stairs of the castle—The tumult is renewed—The Roman officer orders him to be examined by torture, but learning that he is a Roman citizen he desists.

FROM ACTS, XXI. AND XXII.

AND it came to pass, that after we had separated ourselves from them, and had put to sea, we came with a straight course to Cos, and the day following unto Rhodes, and from thence unto Patara: and finding a ship crossing over to Phenicia, we went on board, and put to sea. But when he came in sight of Cyprus, and left it on the left hand, we sailed to Syria, and landed at Tyre: for there the ship was to unlade her burden. And having found out the disciples, we remained there seven days. And they said to Paul, through the Spirit, that he should not go up to Jerusalem. And when we had completed those days, we departed and proceeded onward. And they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we went into the ship; and they returned home. But we finished our voyage, and from Tyre, came to Ptolemais, and having saluted the brethren, we remained with them one day. And the next day we departed, and came unto Cesarea, and entered into the house of Philip, the evangelist, who was one of the seven; and remained with him. And this man had four daughters, virgins, who prophesied.

Now, as we remained there many days, there came down a certain person from Judea, a prophet, named Agabus. And he came to us, and took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So will the Jews at Jerusalem bind the man that owneth this girdle, and will deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, intreated him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to soften my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after those days we made up our baggage, and went up to Jerusalem. There went with us also certain of the disciples from Cesarea, and brought with them one Mnason, of Cyprus, an old disciple, with whom we were to lodge.

Now, when we were come to Jerusalem, the brethren received us gladly. And on the day following Paul went in with us to James; and all the presbyters were present. And when he had saluted them, he related all the several things that God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said to him, Thou seest, brother, how many thousands of Jews there are who are believers, and they are all zealous for the law. And they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs [of their nation.] What then is to be done? Surely a multitude must needs come together: for they will hear that thou art come. Do, therefore, this that we say to thee. We have four men who have a vow upon them,

take them to thee, and purify thyself together with them, and bear the cost for them,* that they may shave their heads: and all will know that those things whereof they were informed concerning thee are nothing, but that thou thyself also walkest in the observance of the law. But with respect to the Gentiles who are believers, we sent our directions, having decided that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from what has been strangled, and from fornication.

Then Paul took the men to him, and the next day purified himself along with them, and entered into the temple, intimating that they were fulfilling the days of their purification, until the offering should be presented for every one of them.

Now, when the seven days were drawing to an end, the Jews who were of Asia, seeing him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: nay, and more, brought Greeks into the temple, and hath profaned this holy place. (For they

* *Bear the cost for them.*—One who was not himself a Nazarite and had no vow upon him, might, by a custom of the Jews, associate himself with one or more who were under a vow, by separating himself for a certain time along with them, observing the same abstinences, engaging in the same devotional exercises, and bearing the expense of those sacrifices which were necessary to their being released from their vow. And they who thus took part with those who were under a vow, were understood to enjoy some portion of the benefit of the vow. Paul, by thus uniting himself with these four persons, would be giving a public testimony to the propriety of the Jews adhering to the ceremonies of their law, and this was what was intended. Paul's consenting to do this is undeniable evidence, were any wanted, that he had been in the constant practice, up till that time, of observing the Mosaic ritual.

had seen before, Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple.) And all the city was in commotion, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and instantly the doors were shut. And as they were purposing to kill him, information was brought up to the chief captain of the troops, that all Jerusalem was in an uproar. And he immediately took with him soldiers and centurions, and they ran down to them. And they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near and laid hold on him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and finding himself unable to learn the truth with certainty for the tumult, he commanded him to be taken into the castle. And when he came upon the stairs, [that led up to the castle] so it was that he was carried by the soldiers, on account of the violence of the multitude. For the multitude of the people followed after, crying, Away with him.

And just as Paul was going to be taken into the castle, he said unto the chief captain, May I speak unto thee? And he said, Canst thou speak Greek? Art not thou then that Egyptian, who, some time ago, made to rise [in rebellion,] and led out into the wilderness, the four thousand men of the assassins.* But Paul said, I am a

* *Assassins*.—In the turbulent and lawless state of the Jews at this time, a body of men sprang up called Sicarii, who armed themselves with daggers, from which their name is derived, and watched opportunities of stabbing any who were obnoxious to them. Innumerable murders were committed by them, and they became so formidable and notorious, that any murderers or rebels came to be called by the same name.

Jew of Tarsus of Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak to the people. And when he had given him leave, Paul stood on the stairs, and beckoned with his hand to the people. And great silence having been procured; he spoke to them in the Hebrew tongue: and said,

Brethren and fathers, hear my defence [which I make] now to you. (And when they heard that he spoke in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man who am a Jew, born in Tarsus of Cilicia, yet brought up in this city, taught at the feet of Gamaliel,* according to the perfect manner of the law of our fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto death, binding and committing to prisons both men and women. As also the high priest doth bear me witness, and all the body of the elders; from whom also I received letters unto the brethren, and set out to go to Damascus, to bring them who were there also bound to Jerusalem to be punished. Now it came to pass, that, as I was on my journey, and was drawing near to Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me. And I said, What shall I do, Lord? And

* *Gamaliel* was a Rabbi or teacher of the law, whose name is still held in much veneration among the Jews. He was the founder of one of their most esteemed schools of Rabbinical learning.

the Lord said unto me, Arise, and go on thy way to Damascus; and there it shall be told thee respecting all things which it is appointed for thee to do. And when I could not see, for the glory of that light, being led by those who were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews who dwelt there, came to me, and stood, and said to me, Brother Saul, look up. And immediately I looked up upon him. And he said, The God of our fathers hath chosen thee to know his will, and to see the Just One, and to hear the voice of his mouth. For thou shalt be his witness to all men of what thou hast seen and heard. And now, why delayest thou? arise and be baptized, and have thy sins washed away, calling upon his name.

Now, it happened to me, when I was come again to Jerusalem, even while I was praying in the temple, to fall into a trance; and to see him saying to me, Make haste, and get thee quickly out of Jerusalem: for they will not receive from thee the testimony concerning me. And I said, Lord, they themselves know that I was wont to imprison and to beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and was taking charge of the raiment of those that were putting him to death. And he said unto me, Depart: for I will send thee far hence to the Gentiles.*

* *To the Gentiles.*—No doctrine seems to have been so much disliked by the Jews, or so incomprehensible even to those among them who were converted to Christianity, as the reception of the Gentiles into the Church. In Eph. iii Paul speaks of the doctrine, that "the Gentiles should be fellow-heirs and of the same body, and co-partners of the promise of God in Christ Jesus by the Gospel," as the

Now, they were listening to him up to this word, and then they lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. But, as they were crying out, and casting off their clothes, and throwing dust into the air, the chief captain commanded him to be brought into the castle, and directed that he should be examined by scourging, that he might know why they were so crying out against him. And as they were tying him up with their thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? But when the centurion heard that, he went and told the chief captain, saying, What art thou about to do? for this man is a Roman. And the chief captain came forward and said to him, Tell me, art thou a Roman? And Paul said, Yes. And the chief captain answered, With a great sum I procured this freedom. And Paul said, But I was born free. Then immediately those who should have examined him stood away from him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

WORDS, &c. TO BE EXPLAINED IN LESSON XX.

Set sail,	Troops,	Was wont to.
Went on board,	Trance,	

mystery of Christ, "which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit." To us, that doctrine seems to present no particular difficulty: but their long habit of regarding themselves as the peculiar and only people of God, made them revolt from the idea of any others sharing in privileges which they had been accustomed to consider as exclusively their own. Many of the difficulties and mysteries which men find in the Gospel, have a similar origin—pride and prejudice. If they could but receive the teaching of the word of God as little children, most of their difficulties would vanish.

QUESTIONS ON LESSON XX.

- WHERE did Paul sail to ?
 What places did he pass in his voyage ?
 At what city did they stop seven days ? and where does it lie ?
 What happened when he was leaving that city ?
 Where did they next come to ? and where next ?
 Whom did he find in this last city ?
 Who was Philip ?
 Who came down from Judea, and what did he say ?
 What answer did Paul make ?
 Where did they then go to ?
 Whom did they meet with there ?
 What did they advise him to do ?
 What did Paul do ?
 What happened when he was in the temple ?
 How was he delivered from the furious multitude ?
 Whom did the chief captain suppose him to be ?
 What request did Paul make, and was it granted ?
 In what language did Paul speak to the people ?
 What account did he give of himself before his conversion ?
 What did he tell them respecting his conversion ?
 Where does he say he went to after leaving Damascus ?
 What does he say happened to him there ?
 What commission does he say he received from God ?
 When the multitude heard that, how did they behave ?
 What did the chief captain do ?
 What did he command to be done to Paul ?
 How was he prevented from executing his intention ?
 Do you remember any other instances of Paul's pleading his privilege as a Roman citizen ? Give an account of it.
 (See a former Lesson.)

LESSON XXI.

Paul is brought before the Jewish council—makes his defence, declaring himself to be a Pharisee, a dispute arises between the Pharisees and Sadducees in the council—he is brought back to the castle—a conspiracy formed against his life—the chief captain is informed of it, and sends him to the Governor at Cesarea..

FROM ACTS, XXII. AND XXIII.

ON the morrow, as [the chief captain] wished to know the certainty as to what [Paul] was accused of by the Jews, he loosed him, and commanded the chief priests and all their council to assemble, and brought Paul down, and set him before them.

And Paul, looking steadfastly at the council, said, Brethren, I have conducted myself with all good conscience before God until this day. And the high priest Ananias commanded those who stood by him to strike him on the mouth. Then said Paul unto him, God will strike thee, thou whited wall.* What! sittest thou to judge me according to the law, and, in violation of the law, commandest me to be struck? And they that stood by said, Dost thou revile the high priest of God? Then said Paul, I was not aware, brethren, that he was the high priest;† for it is writ-

* *Whited wall*—i. e. a hypocrite, pretending to the sanctity of a high priest, but acting with the grossest injustice.

† *I was not aware*.—Some have wondered that Paul should not have known the person of the high priest, especially as he recognized him to be the judge. It appears, however, from Josephus, the Jewish historian, that the high priesthood was at this time vacant, and that consequently Ananias was not really the high priest. He had been high priest, but had been sent prisoner to Rome, to answer to certain accusations before the emperor Claudius; and another person, named Jonathan, had been made high priest in his room. Ananias had been acquitted

ten, Thou shalt not speak evil of the ruler of thy people.

But Paul, observing that the one part were Sadducees, and the other Pharisees, cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee: concerning the hope and resurrection of the dead I am called in question. Now when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the whole assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great clamour: and the scribes that were of the party of the Pharisees arose, and contended, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God. And a great contest arising, the chief captain, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

Now, the night following, the Lord stood before him, and said, Be of good courage, Paul; for as thou hast thoroughly testified of me in Jerusalem, so must thou testify also at Rome. And when it was day, the Jews held a meeting, and bound themselves under a curse, declaring that they would neither eat nor drink till they had killed Paul. And they were more than forty who had formed this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, to taste nothing

but not restored to his office. Jonathan had been assassinated; but still Ananias was not reinstated in his office—although he seems to have assumed some of its functions. Paul, therefore, believing that the office was vacant, might well say that he was not aware that Ananias was high priest.

till we have killed Paul. Now, therefore, ye with the council signify to the chief captain that he bring him down to you to-morrow, as if ye would examine into his cause more carefully: and we, before he come near, are ready to kill him.

And when Paul's sister's son heard of the plot, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man to the chief captain; for he hath something to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me to him, and prayed me to bring this young man unto thee, as he hath something to say unto thee. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is it that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. Now, do not thou yield to them: for more than forty men of them have laid a plot against him, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for thy promise. So the chief captain then let the young man depart, after he had charged him, saying, Tell no man that thou hast showed these things to me.

And he called unto him two of his centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide beasts that they may set Paul on, and bring him safe to Felix the Governor.*

* *Felix*.—A freedman of Antonia, the mother of Claudius the Emperor, and raised, through her influence, to the rank which he held. Tacitus, the Roman historian, gives him the

And he wrote a letter after this manner: Claudius Lysius to the most excellent governor Felix, saluting him. This man had been seized by the Jews, and was going to be killed by them: but I came upon them with my soldiers, and rescued him, having learned that he was a Roman.* And as I wished to know the cause wherefore they were accusing him, I brought him down to their council. And I found him to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. But when it was told me that the Jews were going to lie in wait for the man, I sent him straightway to thee, and gave commandment also to his accusers to state before thee what they had against him. Farewell.

Then the soldiers, as they had been ordered, set out with Paul, and brought him by night to Antipatris. And, on the morrow, they left the horsemen to go with him, and returned to the castle: and when the horsemen arrived at Cesarea, and delivered the epistle to the governor, they presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he learned that he

character of a mean, cruel, profligate man; and the Scripture confirms this testimony. He was married successively to three princesses.

* The chief captain does not tell precisely the truth in this letter. He did not rescue Paul because he had learned that he was a Roman, for he thought that he was an Egyptian, and ordered him to be examined by scourging. And if he had been prosecuted for binding a Roman citizen, this letter would have deprived him of his only defence, that he did not know him to be a Roman. So dangerous is it to depart from the truth, however slightly. Claudius Lysias wished to represent himself as particularly zealous for the safety of Roman citizens; but he overreached himself by his artifice, as people always do who do not adhere strictly to truth.

was of Cilicia; I will hear thee fully, said he, when thine accusers also shall have arrived. And he commanded him to be kept in the castle of Herod.*

QUESTIONS ON LESSON XXI.

WHAT did the chief captain do on the morrow, and why?
 How did Paul begin his defence?
 What did Ananias command to be done to him?
 What answer did Paul make?
 What did they that stood by say; and how did Paul reply?
 What did Paul then say to the council?
 Why did he say so?
 What was the effect of his saying so?
 How did he get away from the council?
 What happened to him the night following?
 What did the Jews do the day following?
 Who found out their plot?
 To whom did he tell it?
 What did Paul do?
 What did the chief captain do?
 Where was Cesarea? (See former Lesson.)

LESSON XXII.

The Jewish rulers, with Tertullus a pleader, go down to Cesarea to accuse Paul before Felix—Paul's defence—the case is deferred till Lysias should come down—Paul is committed to the care of a centurion—Felix, with Drusilla his wife, hear Paul concerning the faith—Felix trembles, and dismisses him—Felix is succeeded by Festus.

FROM ACTS, XXIV.

Now, after five days, Ananias the high priest went down with elders, and with a certain

* *Castle of Herod.*—A building which, in an age of almost constant warfare, served at once for palace, fortress, and prison. Such were many of the residences of the kings and nobility of these islands, a few centuries ago.

orator,* named Tertullus. And they made their statement to the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that, by thee we enjoy much peace, and much prosperity, which has come to this nation through thy providence,† we accept it at all times, and in all places, most noble Felix, with all thankfulness. But not to be further tedious to thee, I pray thee, that thou wouldst hear us with thy accustomed condescension a few words. For we found this man a pest and a fomentor of disturbance among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes: who also hath attempted to profane the temple. And we took him, and wished to judge him according to our own law. But the chief captain Lysias came upon us with great violence, and took him away out of our hands, commanding his accusers to come before thee; and from him thou mayest thyself, by examining him, gain a knowledge of all these things of which we accuse him.

And the Jews also assented, saying, that these things were so.

Then Paul, after the governor had beckoned to him to speak, answered, Forasmuch as I know that thou hast been for many years a judge to

* *A certain orator.*—The Jewish rulers having to conduct their cause before a Roman magistrate, employed a Roman lawyer to plead for them.

† Felix had so far promoted the peace of the country, as to have suppressed bands of robbers and rebels, by whom it was infested. He doubtless valued himself upon these services, and the wily orator knew how to work upon his vanity. Tertullus was also about to charge Paul as a disturber of the peace, one of the very class of persons whom Felix had so well suppressed; and, therefore, seeks to render Paul odious to him, as one who was withstanding all his efforts to keep the province tranquil.

this nation, I do the more cheerfully answer for myself; especially as thou mayest ascertain, that there are not more than twelve days since I went up to Jerusalem to worship. And they neither found me in the temple, disputing with any man, nor causing a multitude to collect together, neither in the synagogues, nor in the city: neither can they prove the things of which they now accuse me: but this I confess to thee, that according to the way which they call heresy, so I worship the God of my fathers, believing all things which are written in the law and the prophets: having a hope toward God, which they themselves also are looking for, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I labour, to have a conscience void of offence toward God and men continually. Now, after many years, I came to bring alms to my nation, and offerings. While thus engaged, they found me purified* in the temple, neither with multitude, nor with tumult. But it was certain Jews from Asia, and they ought to have been here before thee, and accuse me, if they had any thing against me. Or let these themselves say, if they found any offence in me, while I stood before the council; except it be for this one expression, that I cried standing among them, Concerning the resurrection of the dead, I am called in question by you this day. And Felix deferred them, having somewhat of an exact knowledge of that way, and said, When Lysias the chief captain shall come down, I will inquire fully into your business. He also commanded the centurion to keep Paul in custody, and to let him have liberty, and that he should forbid none of his acquaintance to attend upon him, or to visit him.

* *Purified.*—Under a vow of separation.

Now, after some time, when Felix was come [to Cesarea] with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he discoursed concerning righteousness, temperance, and judgment to come, Felix became terrified, and answered, Go thy way for this time; when I shall have a convenient opportunity, I will call for thee. He hoped also that money would be given him * by Paul, and for that reason he sent for him the oftener, and conversed with him. But after two years, Felix received as his successor, Portius Festus; and Felix, willing to oblige the Jews, left Paul bound.

QUESTIONS ON LESSON XXII.

WHEN Paul was taken to Cesarea, what did the Jewish rulers do?

Whom did they employ?

What did Tertullus say of Felix?

What did he say of Paul?

What did Paul say respecting Felix?

What account did he give of himself?

Whom did he say ought to have been present, and why?

What did Felix do?

What directions did he give respecting Paul?

Who arrived at Cesarea after this?

When Paul was called before Felix what did he discourse upon?

How was Felix affected by his discourse?

What did he do?

Did he send for him again, and with what view?

How long did Paul continue in this state at Cesarea?

What change took place then?

In what condition did Felix leave Paul; and why?

* *That money would be given.*—It may seem surprising that Felix should have expected money from Paul, seeing he was in such deep poverty. But he probably viewed Paul as the head of a sect, and expected that his party would pay for him.

LESSON XXIII.

The Jews solicit Festus to send Paul to Jerusalem—Paul appeals to Cæsar—Agrippa and Bernice arrive, and are informed by Festus respecting Paul—they desire to see him—Paul is brought before them, and gives an account of his life, especially the manner of his conversion to Christianity, and his subsequent preaching of the gospel.

FROM ACTS, XXV.

Now, when Festus was come into the province,* after three days he went up from Cesarea to Jerusalem. Then the high priest and the chief men of the Jews made a statement against Paul, and requested him, and desired a favour concerning him, that he would send for him to Jerusalem, laying a plot to kill him by the way. But Festus answered, that Paul was kept in custody at Cesarea, and that he himself would depart shortly thither. Let those therefore, said he, who among you are persons of weight, go down with me, and accuse this man, if there be any fault in him. And when he had tarried among them not more than ten days, he went down to Cesarea; and the next day he took his place on the judgment-seat, and commanded Paul to be brought. And when he was come, the Jews who came down from Jerusalem stood round about, and laid many and heavy accusations against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I committed any offence. But Festus, wishing to do the Jews a favour, answered Paul, and said, Art thou willing to go up

* *Was come into the province.*—Had assumed the government of the province.

to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be guilty, and have done any thing deserving of death, I refuse not to die: but if there be nothing in the things of which these persons accuse me, no man has power to give me up to them to please them. I appeal unto Cæsar.* Then Festus, when he had conferred with the council, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou go.

And after certain days, king Agrippa and Bernice† came unto Cesarea to salute Festus. And when they had been there some time, Festus told Paul's case to the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the

* *I appeal to Cæsar.*—The old Roman law was, that Roman citizens had a right to appeal from magistrates to the people, and, in that case could not be punished by the magistrate till the people had pronounced on the case. But after the emperors had assumed absolute power, the appeal was not to the people, but to Cæsar.

† *Agrippa and Bernice.*—Agrippa was son of that Herod who put James the Apostle to death, who imprisoned Peter with a similar intention, and was smitten by an angel with a loathsome disease for his arrogance, of which he died. Agrippa had been a favourite with the reigning Emperor of Rome, who gave him that part of the dominions of his fathers, which lay on the east of the Jordan. He seems to have visited Festus to welcome him on his coming to the procuratorship of Judea.

Bernice was his sister, daughter of the same Herod: she seems to have been an attractive, but abandoned woman. She had been married to her own uncle. On his death, she married Polemon, king of Pontos and part of Cilicia, but did not live long with him. She returned to Judea to live with her brother Agrippa, under suspicious circumstances. She and her brother, being partly Jews by descent, were educated in the corrupt Judæism of that age.

elders of the Jews gave information, desiring to have sentence against him. But I answered them, It is not the custom of the Romans to give away the life of any man, before he who is accused have the accusers face to face, and have liberty to answer for himself concerning the accusation. Therefore, when they were come hither, without any delay, I, the next day, took my place on the judgment-seat, and commanded the man to be brought forth. But when his accusers stood up, they brought forward no charge concerning him, such as I suspected: but had certain questions against him, about their own religion, and about one Jesus, who was dead, whom Paul affirmed to be alive. And as I knew not what to do, when the question was of such a kind, I asked him whether he were willing to go to Jerusalem, and there be judged concerning these things. But when Paul had appealed to be kept for the hearing of Augustus, I commanded him to be kept till I should send him to Cæsar. Then Agrippa said unto Festus, I was wishing to hear the man myself. To-morrow, said Festus, thou shalt hear him.

On the morrow, therefore, when Agrippa was come, and Bernice, with great pomp, and were entered into the place of hearing, with the chief captains and principal men of the city, Paul, at Festus' commandment, was brought forth. And Festus said, King Agrippa, and all who are here present with us, ye see this man, about whom all the multitude of the Jews have made application to me, both at Jerusalem, and also here, shouting aloud that he ought not to live any longer. But when I found that he had done nothing deserving of death, and as he himself hath appealed to Augustus, I determined to send him. But to write about him any thing certain to our sovereign lord, I have no power. Wherefore I have brought

him forth before you, and specially before thee, O king Agrippa, that after examination held, I might have somewhat to write. For it appears to me unreasonable to send a prisoner, and not withal to signify the accusations against him.

Then Agrippa said unto Paul, thou art permitted to speak for thyself. Then Paul stretched forth his hand, and began to answer for himself:

I think myself happy, king Agrippa, that on every point on which the Jews accuse me, I have to defend myself before thee this day; especially as thou art acquainted with all the customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My way of life from my youth, that it was from the first passed among mine own nation, at Jerusalem, all the Jews know; for they know me from the beginning, (if they would testify,) that after the strictest sect of our religion, I lived a Pharisee. And now I stand and am tried for the hope of the promise made by God to our fathers. To which promise our twelve tribes, earnestly serving God day and night, hope to come: and for this hope, king Agrippa, I am accused by the Jews.

What! is it deemed a thing incredible by you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this also I did in Jerusalem: and many of the people of God did I shut up in prison, having received the authority of the chief priests; and when they were put to death, I gave my voice against them. And I punished them often in every synagogue, to compel* them to blaspheme

* *To compel them*—not, and compelled them, as if he had succeeded in driving any of them to apostacy. This Paul does not say, but that he was compelling them, or using compulsion with them for that purpose.

[Christ]: and, being exceedingly mad against them, I persecuted them even to foreign cities. For which objects, as I was going to Damascus, with the authority and commission of the chief priests, at midday, O king, I saw, as I was on my way, a light from heaven, above the brightness of the sun, shining round about me, and those who were journeying with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.* And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have appeared to thee for this purpose, to appoint thee a minister and a witness both of the things which thou hast seen, and of the things in which I shall be revealed to thee; delivering thee from the people,† and from the Gentiles, to whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among those who are sanctified by that faith, which is towards me. Whereupon, O king Agrippa, I was not disobedient to the heavenly vision: but first to those of Damascus, and at Jerusalem, and throughout all the regions of Judea, and then to the Gentiles, I declared that they should repent and turn to God, and do works worthy of their repentance. For these causes the Jews seized me in the temple, and attempted to kill me. Having thus obtained aid from God, I continue unto this day, witnessing both to small and great, saying no other things than those which the prophets and Moses did say should take place: That the Christ should suffer, and that he should be the first that

* *Kick against the goad.*—See Lesson VII. note.

† *People*—i. e. the Jews.

should rise from the dead,* and should show light to the people, and to the Gentiles.

And, as he was thus speaking for himself, Festus said with a loud voice, Paul, thou art beside thyself; thy much learning makes thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, dost thou believe the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were almost, and altogether such as I am, except these chains.

And, when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And, when they were gone aside, they talked between themselves, saying, This man is doing nothing worthy of death, or of chains.

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed to Cæsar.

WORDS, &c. TO BE EXPLAINED IN LESSON XXIII.

Kept in custody,

Appeal.

QUESTIONS ON LESSON XXIII.

WHEN Festus went to Jerusalem, what request was made to him, and by whom?

Did Festus grant the request?

What directions did he give?

What did the Jews do?

How did Paul defend himself?

What proposal did Festus make to him?

* *From the dead.*—He was the *first* who, being risen from the dead, dieth no more. Others, as Lazarus, Dorcas, &c., had been *restored* to mortal life.

- What reply did Paul make to it?
 What did Festus then resolve to do?
 Who came to visit Festus, and on what occasion?
 Who were Agrippa and Bernice?
 What did Festus say to them about Paul?
 What request did Agrippa make?
 When the assembly was held, how did Festus introduce the business?
 What was the general purport of Paul's answer?
 Who interrupted him, and what did he say in doing so?
 How did Paul reply to this assertion?
 What appeal did he make to Agrippa?
 What did Agrippa say?
 What did Paul reply?
 What did Agrippa say on the subsequent conference with Festus?

LESSON XXIV.

Paul sets sail for Rome, under the care of a centurion—They arrive at the Fair Havens, where Paul advised the centurion to remain for the winter—The centurion, following the advice of the master of the ship, sailed for Phenice in Crete—They are overtaken by a storm, and after being driven about, are shipwrecked on the Island of Melita.

FROM ACTS, XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, to a centurion named Julius, of Augustus's hand. And we went on board a ship of Adramyttium,* and put to sea, meaning to sail by the coasts of Asia; Aristarchus, a Macedonian of Thessalonica, being with us. And the next day, we touched at Sidon.† And Julius treated

* *Adramyttium*, spelt also *Atramyttium*. A sea-port in Mysia, opposite to Lesbos. The vessel was probably on her return home.

† *Sidon*. On the coast of Syria, now called Saide, one of the most ancient towns in the world.

Paul kindly, and gave him liberty to go to his friends to enjoy their kind attentions.

And when we had sailed from thence, we ran under Cyprus,* because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria† sailing into Italy; and he put us therein. And for many days we sailed slowly, and having with difficulty arrived over against Cnidus, as the wind would not suffer us to continue our course, we ran under Crete, over against Salmone; and we passed it‡ with difficulty, and came to a place which is called the Fair Havens;§ near to which was the city of Lasea.

* *Under Cyprus.* They intended, probably to stand across from Sidon to Myra, or to the Egean Sea, leaving Cyprus on their right hand, but the wind being from the westward, they were under the necessity of sailing under (that is, under the lee of) Cyprus, leaving it on the left hand, and then coasting along the shore of Asia Minor, across the seas of Cilicia and Pamphylia, till they came to Myra, a port of Lycia.

† *A ship of Alexandria.* Alexandria, in Egypt, was then a great place of trade, and was one of the principal ports from which the city of Rome was supplied with corn. This ship, bound to Italy with a cargo of wheat, had put into the port of Myra, and the centurion, on his arrival at the same port, left the Adramyttian vessel, which was not going to Italy, and embarked with his prisoners on board the Alexandrian ship which he found there.

‡ *Passed it,* i. e. weathered or doubled the cape or promontory of Salmone. Doubling a cape was always a serious matter with the ancients, because the wind was usually contrary on the one side or the other.

§ They with difficulty, by coasting along the shore, got as far as Cnidus, a port in Asia Minor, at the entrance of the Archipelago, but the wind being still from the west and north, they could not cross the Archipelago, but ran southwards towards Crete, expecting to make progress by coasting along the south of that island. They accordingly got under the lee of Crete, by keeping to the east of it, thus

But as much time had been spent, and as the voyage was now dangerous, because the fast was now already past,* Paul advised them, saying to them, Sirs, I perceive that this voyage is to be with injury and much loss, not only of the lading and the ship, but also of our persons. Nevertheless, the centurion trusted to the master and the owner of the ship, more than to the things which were spoken by Paul.

And, because the harbour was not commodious to winter in, the greater number advised to depart thence also, if by any means they might reach Phenice,† and there to winter; which is a harbour of Crete, lying toward the south-west and north-west.

And when the south wind blew softly,‡ supposing that they had obtained their purpose, they put to sea and began to sail along close by Crete. But not long afterwards, there came down upon it a tempestuous wind, called Euroclydon. And, as the ship was swept away, and could not face the wind, we gave up to it and were driven along. And running under a certain island which is called Clauda, we with difficulty succeeded in securing our boat: and when they had taken it up,

passing the promontory of Salmone, till they came to the Fair Havens, a port on the south side of the island, near the east end of it.

* *The fast was now already past.* This is said to mark the season of the year, which was towards the end of October or beginning of November.

† *Phenice*—was a harbour on the south side of Crete.

‡ *When the south wind blew softly.* In sailing from the Fair Havens to Cape Leon, which was but a short way towards the south-west, the south wind would be what seamen call very bare, requiring them to tack. But as it blew softly, they would hope, by keeping near the land, to get round the cape, and thus if the same wind continued to blow, it would be fair for the rest of the voyage.

they used helps, undergirding the ship ; and fearing lest they should be wrecked on the Syrtis,* they took down the sail, and so were driven.

And as we were exceedingly tempest-tost, the next day they lightened the ship ; and the third day we cast overboard with our own hands the tackling of the ship. And as neither sun nor stars appeared for many days, and no small tempest lay on us, all hope that we should be saved was then taken away.

And when they scarcely took any food,† Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have sailed from Crete, and come by this harm and loss. And now I exhort you to be cheerful ; for there shall be no loss of any man's life among you, only of the ship. For there stood by me, this night, an angel of that God, whose I am, and whom I serve, saying, Fear not, Paul ; it is necessary that thou appear before Cæsar : and, lo, God hath granted to thee all those that sail with thee. Wherefore, sirs, be cheerful : for I believe God, that it shall be even as it has been told me. Yet we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in Adria,‡ about midnight, the seamen deemed that they drew near to some land ; and on sounding, found it twenty fathoms : and when they had gone a little further,

* *The Syrtis.* Two dangerous shifting sand banks were called by that name, the greater and the lesser Syrtis. One of these banks lay to the south-west of Crete, and as the hurricane which overtook them came from the eastward, (for so the name Euroclydon implies,) they would feel themselves to be in imminent danger of falling upon that dangerous shoal.

† *Scarcely took any food.*—See note (§), next page.

‡ *In Adria.* By this name was designated the whole of the sea between Greece, Italy, and Africa, so that under it were included the Ionian, Cretan, and Sicilian seas.

they sounded again, and found it fifteen fathoms.* Then fearing lest we should be wrecked on a rocky shore, they cast four anchors out of the stern,† and remained wishing for the day. But the sailors seeking an opportunity to escape out of the ship, and having let down the boat into the sea under the pretence of casting anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these remain in the ship, ye cannot be saved.‡ Then the soldiers cut away the ropes of the boat, and let it fall off.

Now, till the time when the day was breaking, Paul was exhorting all to take food, saying, This day is the fourteenth day of your anxiety; and ye continue without eating, and take nothing.§ Wherefore I pray you to take some food; for this concerns your safety: for there shall not a hair

* *Twenty—fifteen fathoms.* The sea becoming rapidly more shallow as they advanced, they inferred that they were near land, or some bank.

† *Four anchors out of the stern.* From whichever end of a ship an anchor is cast out, that end turns towards the prevailing force that impels it, whether the wind or current. The modern practice is to cast the anchor out of the bow or head of the ship, because the bow, from its form, is strongest and best able to meet the violence of the waves. But ships were anciently made, as they sometimes are still, with a bow at each end, and in such cases the stern and head of the ship is equally strong. There was also some conveniency in having the ship's head towards the shore, which would be the result of casting the anchors from the stern.

‡ *Saved.*—It had been revealed to Paul that all their lives should be saved; yet he understands that this was not to be by a miracle, but through the use of all the means which ordinary prudence would suggest.

§ *Continue without eating, and take nothing.* This, in common language, merely implies that, in consequence of their anxious expectation, looking for the end or upshot of the matter, whether death or deliverance, they had been taking no regular meals, for fourteen days, and still they did not eat, i. e. they had little appetite, and ate little.

fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and having broken it, he began to eat. Then they all became cheerful, and also took some food.

Now, we were in all in the ship, two hundred threescore and sixteen persons. And when they had eaten enough, they set about lightening the ship* by casting out the wheat into the sea.

Now when day came they knew not the land: but they observed a certain bay with a beach, on which they designed, if it were possible, to run the ship aground. And they cut away the anchors, and let them go into the sea, and loosed the rudder-bands, and hoised up the mainsail† to the wind, and made toward the beach. And finding a certain point washed by the sea on both sides, they ran the ship upon it; and the fore-part stuck fast, and remained immovable, but the hinder part was being beaten to pieces by the violence of the waves. Now the soldiers had a design to kill the prisoners,‡ lest any of them

* *Lightening the ship.*—They intended to run the ship on shore; and that she might not take the ground in deep water, at a distance from the land, they lightened her, by casting out wheat that she had on board.

† *Hoised the mainsail.*—That was to enable them to steer her head forward to the land, for the purpose of forcing her further in upon the beach.

‡ *To kill the prisoners.*—Roman soldiers were held responsible for the keeping of prisoners under their charge, and seeing the land so near, they were afraid that some of their prisoners might swim ashore and escape; and instantly their whole thoughts were absorbed in avoiding the possible risk of being called to account for the loss of some of them. The character of the Roman discipline is strongly marked by this striking fact, that the soldiers felt that it would be safer for them to murder all the prisoners in cold blood, than that any of them should escape from them, even in a shipwreck. The hardness of which the human

should swim out, and escape. But the centurion, desirous to save Paul, kept them from their purpose, and commanded that they who could swim, should cast themselves first into the sea, and get to land: and the rest, some on planks, and some on things belonging to the ship: and so it came to pass, that they escaped all safe to land.

WORDS, &C. TO BE EXPLAINED IN LESSON XXIV.

Put to sea.	Cast upon a certain island,
Touched at,	Sounded,
To sail,	Found it twenty fathoms,
Continue our course,	Anchor,
Harbour,	Stern,
To winter,	Cast anchor,
Face the wind,	Foreship,
Running under a certain	Beach,
island,	Run the ship aground,
Undergirding,	Cut away the anchors,
Wrecked,	Rudder,
Lightened the ship,	Rudder bands,
Cast overboard,	Hoised up the main sail.

QUESTIONS ON LESSON XXIV.

- Who had charge of Paul to bring him to Rome ?
 Who accompanied him ?
 In what ship did they embark ?
 When did they leave this ship, and what other ship did they get ?
 What island did they reach in this second ship ?
 What harbour in Crete did they reach, and near what city ?
 What advice did Paul then give to the centurion ?

heart is capable is also strongly marked by the fact, that after encountering such imminent dangers along with their prisoners after such an unlooked-for preservation—after the signal encouragement they had received from one of them—their only, their all-absorbing thought, when they got near the shore, was how they might most effectually screen themselves from a possible charge of neglecting their duty; and no other or less revolting measure occurred to them than a deliberate butchery of them all.

Did any one advise otherwise, and who ?
 Which advice did the centurion follow ?
 What port did they propose to go to before winter ?
 Did they reach that port, or what prevented them ?
 What island did they come to ?
 What did they do for security there ?
 On what place were they afraid of being shipwrecked ?
 What did they further do to preserve themselves ?
 How did Paul behave, and what did he say to the people
 in the ship ?
 How long were they driven about in this tempest, and
 in what sea ?
 What was done on the fourteenth night ?
 What did the seamen intend to do ?
 Who prevented them ?
 What further did Paul do ?
 How many were on board the ship ?
 What further did they do for their preservation ?
 When day light came how did they find themselves situated ?
 Describe what measures they then adopted ?
 What did the soldiers propose to do, and why ?
 Who prevented them ; and why ?
 What orders did the centurion give ?
 What was the consequence ?

LESSON XXV.

Paul and his companions find that they are on the island of Melita—Paul bit by a viper, but feels no harm—The father of Publius healed—They sail for Rome—Paul on his arrival sends for the leading men among the Jews to explain to them the cause of his being sent a prisoner, and the nature of his doctrine—Some believe—He continues two years in a hired house, teaching all that come to him.

FROM ACTS, XXVIII.

AND when they were escaped, then they learned that the island was called Melita. And the bar-

barians* showed us no ordinary kindness: for they kindled a fire, and received us all to it, because of the rain that had come on, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the viper hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance has not suffered to live. He then shook off the viper into the fire, and felt no harm:† but they were expecting that he would have swollen, or fallen down dead suddenly. When, however, they had waited a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Now in that neighbourhood there were possessions of the chief man of the island, whose name was Publius; and he received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of fever and dysentery: and Paul went in to him and prayed, and laid his hands on him, and healed him. So when this was done, others also, who had diseases in the island, came, and were healed: And they also honoured us with many honours: and when we departed, they put on board such things as we should require.

Now after three months, we put to sea in a ship of Alexandria, which had wintered in the island, whose sign was Castor and Pollux.‡ And we

* *Barbarians*.—The Greeks, and afterwards the Romans, applied this term to all who could not speak the Greek or Latin languages. The origin of it is uncertain.

† *No harm*.—We are informed by the Evangelist Mark, that to “take up serpents” was one of the miraculous gifts promised by Jesus to his disciples.

‡ *Castor and Pollux*, literally *the divine youths*, who, ac-

put in at Syracuse,* and remained there three days. And from thence we coasted about,† and came to Rhegium: and after one day, the south wind sprung up, and we came the next day to Puteoli:‡ and there we found some brethren, and were entreated [by them] to stay with them seven days: and so then we went towards Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns:§ and when Paul saw them he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with the soldier that kept him. And it came to pass, that, after three days, Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the People,|| or the customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. And they, after having examined me, would have let me go, because there was no cause of death in

cording to the notions of the heathen, were the sons of Jupiter. They were regarded as the tutelary gods of mariners.

* *Syracuse*.—The chief city in the island of Sicily, very celebrated in ancient history, but now reduced to a small town.

† *Coasted about*. Kept close by the land instead of sailing straight across; and this caused them to go round a good way.

‡ *Puteoli*. A town on the west coast of Italy, close by Naples, now called Pozzuoli.

§ *The three taverns*. This place, which yet remains, is fifty miles from Rome, and the brethren coming so far to meet Paul, was a proof of the high respect which they felt for him.

|| *The People*. This word signifies in the New Testament the Jewish people.

me. But when the Jews spoke against it, I was constrained to appeal to Cæsar; not that I had any thing of which to accuse my nation. For this cause, therefore, have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain.* And they said unto him, We neither received letters from Judea concerning thee, nor did any of our brethren who have come to Rome report or speak any harm of thee. But we desire to hear of thee what are thy sentiments: for, as concerning this sect, we know that every where it is spoken against.

And when they had fixed a day with him, many came to him to his lodging; and he expounded to them and testified the kingdom of God, trying to persuade them concerning Jesus, both from the law of Moses, and from the prophets, from morning till evening. And some believed the things which were said, and some believed not. And when they agreed not among themselves, they separated, Paul saying this one thing, Well spoke the Holy Ghost by Esaias the prophet unto our fathers, saying, Go to this people, and say, Hearing ye will hear, and shall not understand; and seeing ye will see, and not perceive: for the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; so that they should not see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known, therefore, to you, that the salvation of God is sent to the Gentiles, and that they will hear it. And when he had said these words, the

* *Bound with this chain.*—One end of the chain being fastened to his right arm, and the other end to the left arm of the soldier who kept him.

Jews departed, and had much discussion among themselves.

And Paul dwelt two whole years in a hired house of his own, and received all that came in to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all freedom, no one forbidding him.

WORDS, &C. TO BE EXPLAINED IN LESSON XXV.

Barbarians,
Viper,

Put in,
Coasted about,

Converted,

QUESTIONS ON LESSON XXV.

- On what island were Paul and his companions wrecked?
 How did the people treat them?
 What happened to Paul soon after his landing?
 What did the people at first think of him? and what afterwards?
 Who had property in that neighbourhood?
 What did Paul do for him?
 What was the effect of this?
 How did they get out of Melita? by what vessel?
 What town did they touch at? and in what island?
 Where did they remain seven days?
 How far did the brethren from Rome come to meet Paul?
 At what place did they meet him?
 When they arrived at Rome, how did the centurion dispose of him?
 What did the Apostle do when he was settled in Rome?
 What did the Jews say to him?
 When they came to him again, what did he say to them?
 What effect had his preaching on them?
 What warning did he give them?
 How long afterwards did he remain in Rome?
 How was he employed during that time?

LESSON XXVI.

FROM PSALM CVII.*

O THAT men would praise the Lord for his
goodness,
And for his wonderful deeds on behalf of the chil-
dren of men,
And let them sacrifice the sacrifices of praise,
And recount his works with rejoicing.

They that embark on the sea in ships,
That exercise their business in the great waters,—
These men see the works of the Lord,
And his wonders in the deep.
For he speaks, and the stormy wind comes forth,
And raises up its billows.
They mount up to the skies; they go down to the
depths;
Their soul is melted, because of trouble.
They reel, they stagger, like a drunken man.
All their skill is overwhelmed.
Then they cry unto the Lord, in their trouble,
And he brings them out of their distress.
He makes the storm a calm,
And the waves of it are still.
Then they are glad, because they are quiet:—
So he brings them to their desired haven.

O that men would praise the Lord for his good-
ness,
And for his wonderful deeds on behalf of the chil-
dren of men,
And let them exalt him, in the assembly of the
people;
And let them praise him, in the meeting of the
elders.

* Psalm cvi., Douay version.

FROM PSALM XCIII.*

The LORD reigneth ;—he is clothed with majesty.
The Lord is clothed with strength—girt about
with it.

Verily he hath established the earth, that it may
not move.

Thy throne is established from of old ;—
Thou art from eternity.

The floods have lifted up, O Lord !
The floods have lifted up their voice,
The floods lift up their waves.
Mighty are the breakers of the sea :—
Mighty on high is the Lord.

Thy testimonies are very faithful.
Holiness is the beauty of thy house,
O Lord ! for ever.

LESSON XXVII.

Paul's sufferings in the service of Christ—His sentiments on the near approach of death.

FROM 2 COR. XI. AND 2 TIM. IV.

[The Apostle Paul sums up the sufferings which he endured in the prosecution of his Apostolical labours, as follows:]

OF the Jews five times did I receive forty stripes save one ; thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and day I spent in the deep ; in journeyings often ; in dangers of rivers, in dangers of robbers, in dangers from my own countrymen, in dangers from the heathen, in dangers of the city, in dangers of the wilderness, in dangers of the sea, in

* Psalm xcii., Douay version.

dangers among false brethren : in toil and weariness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness ; besides those things which are without, my daily burden, the anxiety about all the Churches. Who is weak, and I am not weak ?—who is offended,* and I am not on fire ? If it be necessary to boast, I shall boast of my infirmities. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation, under Aretas the king, guarded the city of the Damascenes, wishing to seize upon me, and through a window, in a basket, I was let down by the wall, and escaped his hands.†—2 Cor. xi.

[When the Apostle Paul was a prisoner at Rome a second time, under Nero the Emperor, and expected soon to be put to death by that cruel prince ; he thus described his situation in writing to his young friend Timothy :]

I am now ready to be sacrificed,‡ and the time of my departure is at hand. I have fought a good fight : I have finished my course ; I have kept the faith. As to what remains, there is laid up for me the crown of righteousness, which the Lord, the just judge, will bestow upon me in that day ;—and not only upon me, but upon all who have loved his appearing.

Do thy diligence to come to me quickly. Demas has forsaken me, having loved this present world, and has gone to Thessalonica ; Crescens has gone to Galatia ; Titus to Dalmatia. Luke only is

* *Offended*, literally scandalized, offended in his conscience, ensnared or betrayed into sin, and thus made to offend.

† From this summary of the Apostle's sufferings, it plainly appears, that many as they are which are recorded in the Acts, a large proportion of them are not noticed there.

‡ *Sacrificed* ; literally, " I am already being poured upon ;" alluding to the libation that was poured upon the animal to be sacrificed, just before the fatal blow was given.

with me. Take Mark,* and bring him with thee; for he is profitable to me in the ministry. But Tychicus have I sent to Ephesus. The cloak which I left at Troas with Carpus, bring with thee, when thou comest, and the books, especially the parchments. Alexander the brazier did me much evil. The Lord will reward him according to his works. Do thou also beware of him; for he hath greatly withstood our words. At my first answer [to the accusation] no man stood with me, but all forsook me, (may it not be laid to their charge); but the Lord stood by me, and strengthened me, that, by me, the Gospel might be fully known, and all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work; and will preserve me unto his heavenly kingdom; and to him be the glory for ever and ever. Amen.

QUESTIONS ON LESSON XXVII.

How often did Paul receive stripes from the Jews? and how many each time?

How often was he beaten with rods?

How often stoned?

How often shipwrecked?

How long had he remained in the sea?

What other descriptions of suffering did he endure?

How did he escape out of the city of Damascus?

What did Paul say of himself in the prospect of being sacrificed?

What did he look forward to?

What directions did he give to Timothy?

* *Take Mark, &c.*—This was John Mark, who had left Paul and Barnabas at Perga, when they were entering Asia Minor; and about whom Paul and Barnabas afterwards contended so sharply, that they separated from one another. Paul, however, as has already been observed, retained no dislike to Mark; but, on the contrary, expressly sent for him, as being useful to him in the ministry.

How did he say the others had acted? Demas, Crescens,
Titus, Luke, Tychicus, and Alexander?
How did all behave at his first answer?
What does Paul ask for them from God?
How does he say that he was strengthened?
What was his hope for the future?
And what was his earnest desire?

End of No. II.—New Testament.



